

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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CONTENTS

	PAGES
CHRONICLE	169-172
EDITORIALS	
The Small Colleges—"Bellarmine"—The Same Old Bill—Injunctions and Divorce—The Meeting of the Hierarchy—How to Buy a Chair	173-175
TOPICS OF INTEREST	
An Interview with Bruening—Japan Means It—Killing Wasps by Committees—Mexico Remembers Guadalupe	176-182
ECONOMICS	
Where Are We Driving?	183-184
EDUCATION	
Educating the Elders	184-185
WITH SCRIP AND STAFF	185-187
POETRY	
Perspective—A Marriage Register (1842-1848)	182; 187
DRAMATICS	
Mr. O'Neill and Others	187-189
REVIEWS	190-191
COMMUNICATIONS	192

Chronicle

Home News.—Foreign Minister Dino Grandi, of Italy, arrived in the United States on November 16 for a ten-day visit. Elaborate arrangements looking principally to safety from hostile attack

Grandi Visit were made for him, including a flight in airplane by Colonel Lindbergh from the ship to Washington. A fog hindered this plan and Signor Grandi was spirited secretly to a train. Public announcements of the purpose of his visit were as vague as those of M. Laval, while statements covering the matters discussed between himself and the President were still more indefinite. An official communiqué was issued, making it understood that both economic and armament problems were discussed. White House officials said that the President and Signor Grandi had merely laid before each other their country's point of view so that in future negotiations they would not be in the dark. One definite understanding seemed to be that in return for an agreement to act together on disarmament, Italy would not press plans for parity with France beyond reason. Italian circles were said to be very much content with the outcome. Revision of the Versailles treaties was said not to have been discussed, nor was the debt problem and its corollary, a private loan to Italy.

On November 13, President Hoover announced the second step in his program to relieve the depression and unemployment. Following the establishment of the National Credit Corporation to release frozen credits for commercial uses, he proposed a plan setting up twelve home-loan discount banks, one in each Federal Reserve district. A Government board would control these banks and they would be composed of building and loan associations, savings banks, deposit banks and farm-loan banks. They would discount mortgages on home building and would make loans to these organizations on their own obligations. It was expected that this action would revive residential construction, involving the products of thirty-two large industries.—On November 18, the Federal Reserve Board stated that the outflow of gold following the suspension of gold payments by Great Britain had ceased and that at the present time there was in the United States more than \$1,500,000,000 in gold over and above the legal requirements to secure currency and deposits. It revealed that during six weeks \$730,000,000 of gold had been withdrawn and that currency outstanding had increased by \$390,000,000. The latter fact was due to private hoarding, and the former mostly to liquidations of securities by foreign holders. The Board also noted the fact that \$1,000,000,000 of gold certificates were in circulation, most of which could be withdrawn by substituting an equivalent amount of Federal notes.—On November 16, the President let it be known through Senator Watson that the Republican party had withdrawn its opposition to an increase of taxes, since it was sure that the deficit would exceed \$2,000,000,000 by June 30 next. Secretary Mellon objected to meeting this deficit by selling bonds, that is, by borrowing. It was not yet decided in what way these taxes would be laid, but House leaders agreed to higher taxes and suggested higher surtaxes, higher estate taxes and a gift tax. These proposals seemed to have the best chance of acceptance.

Austria.—Much discontent was aroused over the delay in securing the \$9,000,000 loan from the Bank of International Settlements after public announcement had been made. It was answered that Austria had only made promises of economic reforms but had not yet put them in practice, and the League of Nations demanded more proof of the Government's ability to maintain the reduced budget.—The Fascists were reported to be gaining in strength and joining their forces with the Heimwehr in opposition to the republican form of government.

Chile.—On November 15 Juan E. Montero, anticipating his Presidential term by three weeks and without waiting until he should take the oath of office on December 5, resumed the Acting Presidency which he had resigned when he became a candidate, Manuel Trucco temporarily replacing him. At once a new Cabinet was installed with the following personnel: Premier and Minister of the Interior, Marcial Nora; Minister of Finance, Luis Izquierdo; Minister of Foreign Affairs, Carlos Balmaceda; Minister of War, General Carlos Vergara; Minister of Marine, Admiral Enrique Spoerer; Minister of Education, Santiago Labarca; Minister of Justice, Luis Gutierrez; Minister of Agriculture, Joaquin Prieto. Sr. Trucco's temporary administration was marked by two significant features, the conducting of an equitable election and the institution of a new Chilean foreign policy which, as contrasted with the Ibañez policy of experimentation, was based upon real international co-operation. His administration was also marked by the successful quelling of a navy revolt after a week's fighting. In a manifesto which he issued upon reassuming office President Montero stated that he planned to restore payment of Chile's foreign debts as soon as possible; also to study the nitrate situation. In the words of the President:

Montero Resumes Presidency
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We shall face decisively the problem of settling difficulties in the nitrate industry and properly safeguarding the nation's rights without hampering development of the industry. The nitrate industry for many years has contributed largely to the prosperity of our Northern provinces, besides furnishing an important part of our national revenues. Mergers between State-owned and private nitrate interests have confronted us with a problem which demands our close study.

The statements of the new Government's policy were generally well received.

China.—While the Council of the League of Nations was sitting in Paris and devoting itself to efforts to settle the Sino-Japanese conflict, a crisis between the two countries was precipitated by an advance of the Japanese and their occupation of

Japanese Advances in Manchuria
 Tsitsihar Station, on the Chinese Eastern Railway, following a battle in which there were many casualties and the Chinese suffered a hopeless defeat. It was a nine-mile advance north of the Chinese first line of defense. Unconfirmed reports stated that from Tsitsihar Station the Japanese troops planned marching to Tsitsihar City, eighteen miles north. For several days previous irregular fighting had gone on between Chinese and Japanese troops along the Nonni River-Anganchi front, generally with Japanese successes. The Chinese Government protested the Japanese movements to the League Council, whose activities, however, were at a standstill. The policy of Soviet Russia in the controversy was not altogether clear and definite. On November 14 it protested to Tokyo against an advance to the Chinese Eastern Railway, and the Japanese Government in replying reminded Russia that during the latter's dispute with China in 1929 Japan maintained strict non-interference and that Japan expected Russia to maintain a

similar attitude now. Japan's reply also stated that Foreign under-Commissar Karakhan's declaration, on October 29, denying that Soviet aid to the Chinese fully satisfied the Tokyo Government. It assured Moscow that care would be taken not to impair Russian interests. At the same time, it notified the Soviet Government of its intention to hold the Chinese Eastern Railway "partly responsible" for hostilities in Manchuria because it transported Chinese troops.

Czechoslovakia.—The budget estimates for 1932 were submitted to the Chamber of Deputies on October 14 by Dr. Trapl, the Minister of Finance. Revenue was estimated at 9,324,000,000 crowns, and expenditures at 9,139,000,000; both estimates being lower than those of 1931.

Fears were expressed by outside experts that the former was somewhat overestimated and that demagogic leaders would exceed the latter figure. The Republic's external debt continued small, and her balance of foreign trade favorable.

Ecuador.—A revolt by a small band of irregulars under Clotario Paz broke out on November 13 in the Province of El Oro, but was speedily quelled by the Government. In consequence, a number of army officers and Liberal leaders were held. It was generally assumed that the uprising was instigated by ex-President Larrea Alba, supported by a group of his partisans, his motive being to become Dictator. The Liberals considered their power threatened by the recent election of Neptali Bonifaz, Conservative, to the Presidency for a four-year term beginning in 1932. As soon as the outbreak was announced extraordinary powers were granted to Provisional President Baquerizo, though the latter, who treated the uprising lightly, renounced the Congressional grant as unnecessary. It will be recalled that from 1926 until August of this year, when he was overthrown, Dr. Isidro Ayora, a Quito physician, was President. Colonel Larrea Alba, thirty-five years old, then became Provisional President. Four days before the election of Sr. Baquerizo on October 20 the Colonel was proclaimed Dictator, but the coup failed and he was compelled to resign.

France.—On November 12 the opening skirmish between Premier Laval and his opponents in the Chamber took place when a vote of confidence gave him a majority of thirty nine. The matter being voted on was relatively trivial and a purely internal affair, namely whether the Government could assent to the raising of railroad fares in France without a full debate in the Chamber, but the vote was significant of the division likely to occur on most political issues during the next few months. M. Laval had announced that the Government would discuss the question only in committee. On November 17 the debate on foreign affairs was opened. The Premier was strongly attacked by two of the Deputies for his visit to

El Oro Revolt

Premier Defeats Adversaries

the United States and especially for keeping secret the results of his Washington conferences. The following day the Premier narrowly escaped a peremptory summons from the Foreign Affairs Committee to appear and more fully report on his recent visit to Washington and Berlin. A motion to that effect was sponsored by Socialist opponents of the Premier and passed by the margin of 11 to 9, but its drastic demand was subsequently modified to a polite request for information. Meanwhile the Chamber itself discussed the unemployment crisis, though the Government seemed to have no detailed statistics on the total number without work, much less a definite plan of relief.

Germany.—After many efforts to establish the principle that private debts should have priority over political debts, and that both must be weighed in establishing

Germany
Yields to
France

Germany's capacity to pay reparations according to the Young Plan, Chancellor Bruening yielded, for fear of delay-

ing the negotiations, to the French demand that the technical procedure outlined in the Young plan be strictly adhered to in opening the question of reparations. The formal request for a study of Germany's capacity to pay reparations, accompanied by a letter which sets forth the Government's conviction that this question cannot be adequately studied unless the whole financial condition of German debts be considered, was dispatched to the officials of the Bank for International Settlements. France's attitude was reported as conciliatory.

The success of the Nazis in Hesse as in other communal elections caused considerable comment in political circles. The Nazis claimed a party majority and were

Hitlerites'
Success

ready to take over the government when Bruening would fall. Many saw in the movement merely a rebuke to the

Centrists for their alignment with the Socialists. Rumors were going the round that Bruening would have to recognize the Nazis and invite them to share the Government responsibility; his refusal to yield was said to be due to fear that the declared principles of the National Socialists to make light of international debts and relations would jeopardize present negotiations for an international settlement without which, according to Bruening, no stability for Germany or the other nations could be secured.

Great Britain.—In order to prevent the inflow of cheap foreign goods, or "dumping," caused by the anticipation of a protective tariff, Walter Runciman, President of the Board of Trade, introduced

Emergency
Tariff

an emergency measure into the House of Commons whereby the Board of

Trade would be empowered to impose an import duty up to 100 per cent on all manufactured goods. The powers would be for a period of six months, that is, until the permanent fiscal legislation might be considered. They would not affect raw material or food imports. A later statement by Mr. Runciman, in an interpretation of the measure, was to the effect that the tariff would not be

applied to manufactures from other parts of the British Empire. A motion by Stanley Baldwin that the "anti-dumping" bill be rushed through all the stages of Parliament was passed by a vote of 396 to 51. The emergency measures were passed by the House in three successive days, and after having the overwhelming vote of the House of Lords received the Royal Assent on November 20. The application of the emergency powers was entrusted to the Board of Trade, which made them effective on November 23. Careful adjustment in the imposition of tariffs had to be made because of the fact that goods and services were to be received in payment of interest on foreign investments. The exception made for manufactured goods from the Dominions was especially helpful to Canada, and harmful to the United States. The agricultural interests among the Conservatives were displeased because no consideration was given to them in the new legislation.—In the "dissolution" honors announced on November 16, Philip Snowden, former Chancellor of the Exchequer, was named for a Viscounty. He was thus enabled to take his place in the National Cabinet as Lord Privy Seal.

In the week preceding November 17, the India Round Table Conference seemed to have reached the final deadlock. The issue that came to the fore was the apparently

India
Round-Table
Conference

unsolvable one of social and political safeguards for the minorities against the Hindus. The minorities included the

Moslems, as the dominant group, the "untouchables," the Anglo-Indians, etc. The Sikhs remained irreconcilable against both Hindus and Moslems. The minorities finally drew up a bill of rights demanding that origin, religion, caste, etc., should not be an obstacle to public employment, that there should be no discriminatory legislation in this regard, that religious and civic freedom be guaranteed, that there should be separate electorates and fixed representation according to groups in the legislatures. Mahatma Gandhi and the Hindus continued, as heretofore, in their refusal to accept such proposals. He threatened to leave the Conference and begin again his civil-disobedience campaign in India. Later, he agreed to further conversation with the Moslems and Sikhs but was adamant against the political emancipation of the "untouchables." After Mr. MacDonald publicly declared that the Conference must be abandoned, the Moslems agreed not to press their safeguarding claims. Thus reprimed, the Conference once more took up the difficult constitutional questions of finance, the army, and foreign relations, which Great Britain determined to reserve to itself.

Peru.—Through a misinterpretation of the electoral law and although the official count of votes was incomplete, the Chairman of the Electoral College advised Sr.

Irregular
Congress
Dissolved

Eguigeren that he had received the largest number of votes of any Deputy and consequently on this basis would be

Speaker pro tem of the House. On the basis of this information Sr. Eguigeren, on November 18, called a preliminary session of 45 of the 145 Deputies. On the or-

ders of the Government the police broke up the illegally summoned meeting and the following official communication was issued:

The Provisional Government regrets the unusual attitude of certain Deputies in disregarding the electoral law and the authority of the National Junta, which represents the executive and legislative powers, in that they called without sanction a preliminary session of Congress.

The National Junta is fully conscious of its duty and responsibility, which cannot tolerate such defiance of law and contempt for its authority. If it permitted such defiance and contempt it would be lending itself to defrauding the just and patriotic hopes of the entire country. It urges the country to respect the authority which it represents, the democratic principles which it embodies and the powers invested in it.

The Government is resolved to carry out its high mission, respecting the laws and making them respected.

The official date for the opening of Congress was not announced.—Former President Leguia, who has been in prison for the past fifteen months, was on November 16 announced as critically ill. In conjunction with his removal to a hospital a riot occurred in which one was killed and several injured.

Russia.—The "continual" (*nepreryvno*) work plan which had been hailed as one of the foundation stones of the new system, was increasingly abandoned. "Continuous" publication was given up on November 13 by the two leading Moscow papers. In the factories a sixth day of rest was found necessary for the repair of machinery and for the higher officials. Reports from the cotton crop continued favorable.—The Amtorg Trading Corporation, the official buying and selling Soviet agency in the United States, reduced by one half its office space and personnel in New York City.

Spain.—On November 12 the Cortes formally indicted ex-King Alfonso for high treason, at the same time providing that his guilt is so well established that the hearing of testimony would be unnecessary. A vote on the bill was set for November 19, at which time practically only Count de Romanones spoke in defence of Alfonso. While the indictment asserted that his conduct as King warranted the imposition of the death sentence, it recommended that this should not be imposed unless his future course should endanger the Republic. However, his property was to be confiscated. Meanwhile, the National Assembly continued drafting the Constitution, and at the same time the Catholics of the country were rallying to the support of those Deputies who were waging a campaign against the anti-religious clauses of the proposed Constitution. To offset their influence the Government on November 13 declared the revisionist campaign anti-Republican, and a decree was promulgated prohibiting it. Offsetting its fears of a religious war, particularly in the Basque provinces, orders were issued that all arms must be turned in to the authorities within five days, with the severest penalties for failure to do so. Considerable resentment was felt in Catholic quarters at the halting of the campaign for the revision of the Constitution, since it

was alleged that it had been carried on by perfectly legitimate means. A dispatch to the *New York Times* on November 17 stated that Msgr. Tedeschini, the Papal Nuncio, had presented to the Spanish Government an energetic protest on behalf of the Holy See of the Government's recent decree granting exclusively to civil courts the right to dissolve marriages. He was also said to have denied a rumor that as the Papal representative he had demanded proof of the guilt of Bishop Mugica, of Vitoria, who was expelled from Spain last July, since "such a request would not have been in accord with diplomatic usage." His remarks were interpreted in some quarters as a sharp rebuke to the Government for allowing the leakage of information.

Turkey.—The second Balkan conference came to an end on November 13. Apart from a friendly exchange of views nothing outstanding was achieved. Progress was made on inter-Balkan communications and the marketing of such products as cereals and tobacco. A resolution was adopted to form an inter-Balkan chamber of commerce and industry with headquarters at Istanbul.

International Economics.—After ten days of negotiations between Premier Laval and Dr. von Hoesch, German Ambassador at Paris, an agreement was reached as a result of which Germany, on November 20, asked for the appointment of a consultative committee of the Bank for International Settlements at Basel to examine Germany's ability to pay reparations under the Young plan. Delay at reaching an agreement was caused by Germany's insistence that the question of her private debts or short-term credits should be examined in conjunction with the matter of reparations. Some compromise, however, was effected by leaving temporarily open the question as to whether the powers of the committee might not later be extended to this wider examination.

Inter-Balkan Conference

Inquiry Committee

Next week's issue will be AMERICA's annual special book number. As a special service to our readers the Literary columns will present a carefully selected list of books, according to subject, from which the reader or the book-gift-buyer can choose at will and whim. Florence D. Sullivan, to whom the list is due, will introduce the list.

Next Saturday's number will precede the First Sunday of Advent. For this occasion, AMERICA is proud to present the first of a new set of scenes by Francis Talbot. He has called the series "A Nativity Sequence," and next week's will be A Prologue.

Charles Phillips, Professor of English at Notre Dame University, who has written of life in many countries, from Mexico to Poland, will write next week of "The Spanish Bull Fight." In this paper he will present, no doubt, what will be for many American readers a novel point of view but which has much to recommend it.

Rest Day Restored

Alfonso Indicted

AMERICA

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The Small Colleges

THE appeal for the liberal-arts colleges made over the radio last week by President Hoover will, we hope, draw the attention of all our people to a very serious need. Of one million students in all our colleges and universities, about 500,000 are in 600 small institutions chiefly devoted to humanistic and general literary courses.

Yet, as the President pointed out, the financial resources of the two classes of institutions are very unequal. Stated in terms of endowment, the 100 larger colleges have approximately three-fourths of the total. To this must be added the income from tuition and other fees which, in an institution such as Columbia or Chicago, reaches a very respectable sum, and the donations for special works made by alumni or by commercial groups interested in some field of research. The advertising value, to put it plainly, of a gift to the larger schools appeals to prospective donors, so that they obtain endowments and bequests, in many instances, at the expense of local schools whose real worth is that of the unconsidered violet by the mossy stone.

These schools have made notable contributions to science and art, to literature and religion, to good citizenship and good government. By holding up in their communities the lamp of learning, small though it may have been, they have kept the feet of many upon paths that have led to real distinction. Their service for more than a century has been of the highest value; but never was the influence of the small liberal-arts colleges more sorely needed than in this day when mere size is accepted as final proof of academic worth, and when our huge universities offer a vast and varied congeries of unrelated undergraduate courses, admirably fit to induce mental indigestion. In view of our social customs and economic vagaries, the university which numbers from ten to forty thousand students is perhaps inevitable. But both education and

society will lose much that is most precious in the garnered wisdom of the past, if it is permitted to weaken the small college which strives to steep a selected group in philosophy, mathematics, and the humanities.

Serious as the crisis is for all, it is most serious for the small Catholic colleges, since the typical small institution has no endowment whatever. It is true that many of the professors and assistants receive no salaries; still, their modest living expenses must be met; and it should not be forgotten that lay teachers, who have every right to an honorarium in keeping with the value of their work, are as numerous as the Religious, and may soon be more numerous. Up to the present, these small institutions have contrived to meet their expenses through tuition fees, occasional gifts, and bequests. It is dubious whether they can long maintain their existence under the conditions which now control, and in all probability will continue to control, the educational world. Last September, for the first time in nearly seventy years, St. Mary's College, Kansas, made famous not only by the late Father Finn's books, but by its work, failed to open its doors. Is St. Mary's to be the first of a long line?

The Liberal Arts College Movement has labored with intelligence and zeal to stimulate public interest in these valuable institutions. It is suggested that all who would regret the extinction of the small college cooperate with this group. Information will be furnished by the Secretary, 35 East Wacker Drive, Chicago, or by the Rev. A. C. Fox, S.J., John Carroll University, Cleveland, a member of the Movement's Committee of Fifteen.

"Bellarmine"

AN ingenious theory is proposed by a correspondent to explain the seventeenth-century custom of dubbing beer mugs "Bellarmine." The Cardinal, he explains, was a hot foe of intemperance, and frequently preached against over-much indulgence in beer. Fearing a decrease in their receipts, the inn keepers retorted by causing their beer mugs to be stamped with a replica of their enemy's features.

Unfortunately for this theory, beer was all but unknown to the Saint's hearers. In the next place, while the Saint assuredly condemned intemperance, it does not appear that the abuse of intoxicating liquors was a frequent text with him. Finally, the mugs are found only in England and in the northern countries of Europe.

In his brilliant biography of the holy Doctor, the Rev. James Brodrick, S.J., has collected about all that is known on the topic. Two centuries before Bellarmine, the potters of Frechen, near Cologne, "specialized in a type of round-bellied narrow-necked jug with a bearded man in front." At first, the figure represented no one in particular, but a canny seventeenth-century potter in search of a novelty hit on the plan of capitalizing the religious disputes then going on in his neighborhood. "Bellarmine he knew to be the foe *par excellence* of all good Protestants, so he conceived the bright idea of making him the man on the jug." Shortly thereafter, it may be supposed, he retired from an active career, for

it soon became little less than a point of honor for every embattled Protestant to quaff his ale "from the top of the hated Cardinal's head. It is perfectly plain that they were originally meant in mockery," adds Father Brodrick, "as a kind of coarse retort to the Controversies."

A brief note in the New York *Sun* for August 15 indicated that these mugs may soon become a prized item in antique shops. But the facts in the case make the attempt to rank St. Robert Bellarmine with our twentieth-century Prohibitionists, as unsatisfactory as the Volstead Act itself.

Injunctions and Divorce

AS Mr. Tony Weller had his alibi, which he held to be the most sovereign of all pleas, so we in the United States have our injunctions which, first and last, have played some curious roles in our social and economic history. Originally planned as an emergency remedy against an immediately impending evil, the injunction has been invoked for a variety of causes, and in some fields it has been seriously abused. But the first instance of its use to prevent a husband from suing for a divorce occurred last week in Washington.

The particulars of the plea are of no novel interest, since they turn upon the case of a man upon whom marital obligations have never rested heavily. In order to contract marriage with a lady whose recent place of abode was Hollywood, this gentleman announced his intentions of requesting the Republic of Latvia to release him from his existing marriage. Thereupon, the wife secured an injunction, on the ground that certain of her rights would be destroyed were the divorce granted by this foreign country.

It may be left to experts in international law to decide what force or influence may be exerted upon the courts of a foreign country by an injunction. Obviously, however, such cases are not likely to become common so long as Nevada maintains her loose and licentious legislation, and the Reno Chamber of Commerce solicitously provides easy and fairly cheap methods of putting that legislation into practice. Since several jurisdictions have declined to recognize divorce decrees granted by certain Mexican States, while admitting, occasionally with reluctance, the Nevada decrees, Reno has no real competitor in this nefarious trade, and need have no fear.

Sober examination discloses, however, that some States are not far behind Nevada in the scale of iniquity. South Carolina grants no divorces, and New York professes to grant them for two causes only, but the rest of the States are far more liberal. Perhaps the chief difference between Nevada and these jurisdictions is that Nevada grants openly and freely what the other States grant more slowly and with a reluctance which in reality is only another manifestation of the law's traditional delay. The history of divorce in this country is not a story on which we can dwell with pride.

Since the welfare of the nation depends upon the maintenance of homes in which the child is trained from the beginning in truth, honor, and goodness, the facility with

which divorce is granted constitutes a serious menace to the country's truest prosperity. The larger non-Catholic groups have persistently refused to enact legislation to check this growing evil, but it is encouraging to know that many non-Catholics are far more clear sighted and courageous than the churches of which they are members. No legislature, it is true, has proposed to reduce the long list of grounds on which a divorce petition may be granted, but in a number of States a more enlightened public opinion is beginning to demand that the courts submit the reasons alleged to close scrutiny, and deny the decree when these reasons are not sustained by evidence. Could this reform, small as it is, be made general, the divorce business as practised by low-class lawyers, would suffer a salutary setback. As conditions now are, loose interpretations of loose statutes make divorce in some jurisdictions purely a matter of filing an application and paying the fee.

The Protestant tradition of easy divorce has in the past controlled all statutes in the premises, and it is highly improbable that any legislature will in the near future overturn that tradition. But if we must have divorces and courts to record them, it is not too much to ask that these courts be compelled to base their decisions on evidence.

The Same Old Bill

OUR forecast that the recommendations of the President's commission would result in the same old Federal Department of Education bill, has been verified by Representative Reed, of New York. Mr. Reed, it will be remembered, took up the burden of carrying this bill, after it had been laid down by a long line of predecessors, beginning in 1918 with Senator Hoke Smith, of Georgia, and Representative Horace Mann Towner, of Iowa. The day after the commission's report was published, Mr. Reed stated that, as recommended, he would introduce a bill for the establishment of a Department of Education early in December.

The report is a tribute to the stupid philosophy of facing both ways to please the unintelligent. In its preliminaries, the commission adopted an indictment of Federal control of education that is fierce enough to please Dr. Nicholas Murray Butler, or, even, this Review. In its conclusions, the commission advises a departure from an unbroken American tradition which, by moral necessity, will culminate in Federal control of education. It proposes to prevent this culmination by assuming that the chief work of the Secretary will be to remain on his knees before Congress, begging Congress never, *never* to clothe him with as much as a wisp of authority.

Out of our 130,000,000 people, there seem to be thirty eight who think it possible to find a Washington official so utterly devoid of ambition that he will outdo Caesar in his well-known habit of refusing a kingly crown. When one reflects that the Secretary is to be a political appointee, the wonder deepens that the number of the sweetly trusting is as great as thirty eight. But human nature is as strong in politicians as in the rest of us; sometimes

it is a little stronger. Should a politician be discovered, willing to preside, shorn of all power, over a Federal Department which has no authority not shared by the Senate barber, his place is not in the President's cabinet, but in a glass case in the Smithsonian. Rarities so extraordinarily rare should not be exposed to the buffeting of cabinet debates.

As the sedate and careful *New York Times* remarks editorially, "there is seeming inconsistency" in the commission's report. It does not understand how the creation of a new Federal Department can operate to check the centralization of which the commission complains. President Butler, of Columbia, expresses himself with greater clarity. "The well-known characteristics of bureaucracy," he said, in an interview in the *Times* for November 17, "give no little ground for the fears expressed in the minority report by Monsignor Pace and Dr. Johnson." Once the Department is established, the proponents of Federal control of the local schools will exert every energy, thinks Dr. Butler, to magnify its importance, to secure appropriations under its control, and to exercise authority.

To grasp the truth of this conclusion, it is not necessary to know Washington. All that is needed is an elementary knowledge of human nature.

The Meeting of the Hierarchy

ALTHOUGH the report of the annual meeting of the Hierarchy at Washington on November 13, issued by the N. C. W. C., runs to respectable proportions, it is all too brief. The Bishops did not tilt at windmills, or waste their valuable time in slaying imaginary ogres. Every topic discussed by them represented an immediate need, and on all the Bishops commented wisely and to the point.

At the outset the Bishops write that it is their duty as shepherds of Christ's flock, "to extend to the multitude that spiritual food which alone sustains the life of the soul." But like their Master, they have compassion on the multitude now fainting in the way, and in His Name they seek also "to give that material food essential to the life and well-being of the individual, of the family, of all society." Hence, in keeping with the recommendation of the Holy Father, they have enlisted the services of the clergy and the laity in a crusade of charity, for the relief throughout the country of the victims of the present industrial crisis.

Some of the particular recommendations of the Bishops, referring to permanent relief for the worker, are discussed on another page of this Review. These set forth the necessity of an immediate reorganization of the industrial world, so that labor may be paid a family wage, and secured against the continually recurring periods of want, occasioned by unemployment. But in these and in all other changes, it is necessary that we base our plans upon the sure foundation of justice and good will. Hence the Bishops urge Catholics and all their fellow-citizens to consult the Encyclical of Pius XI on the "Reconstruction of the Social Order," as well as the other Papal docu-

ments issued in our own times. In these they will find a practicable social program which, as Leo XIII wrote, enjoins duties obliging in conscience, and carefully conserves the rights of all men.

Once more the Bishops bear testimony to the fact that the Church, ever faithful to the example of her Divine Founder, earnestly seeks to alleviate the wretchedness of the poor. But she has little sympathy with agitators who profess to supply a remedy for the ills of society, but offer a mixture that will occasion even graver ills. She would not feed the poor, pressing as their needs might be, upon bread stolen from the tables of the rich, for the rights of all must be sacredly preserved. Here the Church differs from the pagan capitalist, on the one hand, and the Communist on the other. She preaches a doctrine of justice which secures to every man what is rightfully his, whether it be a little home in a village, or another Empire State building in a great city; and at the same time she reminds all men of their strict obligation to rule their lives by Christ's law of love of God and of their neighbor.

With Dives striving more strenuously than ever to enrich himself with the goods that should be distributed among the poor, and with agitators filling the hearts of the oppressed in every country with bitter resentment and futile hates, the wisdom of Christ's Vicar, preached to us by our Bishops, can alone bring us back to social sanity and economic health. The world must look to Christ for its salvation, for, as Leo XIII wrote, if society is to be healed in no other way can it be healed except by a return to the doctrines which He taught by word and illustrated by His example.

How to Buy a Chair

WHEN grandfather wished to buy a chair, he lighted his pipe and pondered. First, he picked out the chair he wanted—easy chair, rocking chair, kitchen chair, and so through the catalogue. Then he decided what he could pay for a chair. These knotty questions answered, he sallied forth to buy him a chair.

But that was in the days when most Americans could decide for themselves when to walk in the rain, and when to come in out of the wet. Today, all these matters can be referred to the Federal Government. On receipt of twenty cents, the Superintendent of Documents will mail you a booklet which is the result of the pooled efforts of the most gigantic intellects in Washington. It is entitled, "Furniture: Its Selection and Use." You will also receive a handbill, which pictures Uncle Sam holding out a chair. "Let Uncle Sam Help You When You Select Your Furniture," is his tearful appeal. For a few extra pennies, the Federal Government will enclose an enlightening brochure which will teach the wife of your bosom how to wash Junior's milk bottle.

The number of the unemployed now exceeds 7,000,000. It is unreasonable, however, to expect the Government to deal with this disaster, as long as problems so weighty as kitchen furniture and milk bottles must be studied by its experts.

An Interview with Bruening

JOSEPH F. THORNING, S.J.
Special Correspondent of AMERICA

SOME idea of the esteem in which the German Chancellor holds the review, AMERICA, its readers, and the American public, may be gained from the fact that he received your correspondent for an exclusive interview in a week, crowded to capacity by such events as a full Cabinet meeting, the reception of the Foreign Secretary of Italy, Signor Grandi, and the first gathering of the new economic commission under the presidency of General von Hindenburg. The interview took place in the Chancellery office on the Wilhelmstrasse at Berlin and extended over one hour. In case AMERICA's readers doubt the linguistic powers of your correspondent, let them be assured that Dr. Bruening speaks perfect English and that the interview was conducted entirely in that tongue.

My first question was rather general:

"When you took office, Your Excellency, you said you felt your chances of bringing Germany through the financial, economic, and political crisis were ten to one against success. Recently in the Reichstag you declared the situation had improved sufficiently since then to make the chances fifty-fifty. What are your reasons for this somewhat more optimistic view?"

"I am glad you say *somewhat* more optimistic view, because I used the expression in the English sense to indicate that the scales might easily tilt one way or the other. We have the worst of the crisis still to face. The coming winter will be a severe test of Germany's faith and courage. On the other hand I do feel that the German people are in a better state of mind psychologically. When I became Chancellor two years ago, the people scarcely realized the precarious financial situation. They were living on the illusions of loans and short-term credits. The possibility of a day of reckoning had not occurred to them. Many of the credits, as you know, had not been for productive enterprises. The expenses of government had grown alarmingly.

"My task was to induce the official classes and in many cases the manual workers to accept salary and wage cuts, which are always unpleasant. It was a task of public education. It meant that the people had to be told disagreeable truths. My Government was the first since the War to meet Germany's obligations out of current earnings and not out of borrowed capital. In short, we faced up to reality and risked unpopularity in bringing the German people to do likewise. This was, I may say, equivalent to turning the tide. Although the German people are feeling the hardships and sacrifices entailed by this new policy, they are finally convinced that borrowing and spending are not the supreme functions of government. The elections a year ago were fought on a program of economies. These economies, buttressed by heavy taxation, were introduced into effect without dangerous strikes or serious disturbances of the public order. Con-

sequently I feel that the bulk of the German people have shown splendid good will in cooperating with the first Government to lay all the cards on the table and invite friend and foe to verify every fact and figure."

My next question concerned the land and agricultural situation, which is considered basic in the recovery of each of the great industrial nations, Great Britain, Germany, and the United States. The Chancellor's eyes brightened, as he replied in firm, confident tones:

"The policy of the present Government in the field of agricultural development has brought about a marked decrease in the importation of foodstuffs. Germany is now fully twice as self-sustaining as two years ago. Then we had to import 3.6 milliard marks worth of agricultural produce. In 1930, we reduced this figure to 2.7 milliards and the first eight months of the current year show the relatively small sum of 1.1 milliards. Every political party in the Reich recognizes the significance and value of this achievement. They all urge the agrarian development as the foundation of Germany's future greatness. Again this represents a strong program of public education. The German people, by raising such a large percentage of the necessities of life, were able in September, one of the severest months in the current depression, to show a record-breaking export surplus. No one can doubt the good will and effort embodied in such accomplishment. Furthermore, it should be remembered that these results were attained in face of falling world prices for meat and grain, which tended to impoverish the small farmer. In many cases it meant a stinted diet and short rations, as is clear from the fact the average consumption of meat in the Reich is three-quarters of a pound per family each week.

"On the other hand," the Chancellor continued, "there is a danger in stimulating export trade in this ratio. Pouring goods into the markets of the world in order to pay private and public debts is apt to disorganize world economy and tend not to the enrichment but the impoverishment of peoples. The events of the past few months have proved that abnormal production or consumption in any important area tends to have powerful repercussions throughout the globe. One nation does not prosper at the expense of others; nor does one country suffer without tremors of sympathetic pain communicating themselves to neighboring States. The world is one vast economic organism, whose functions are closely interrelated."

Knowing the close relationships between industry and government in the Reich, I asked Dr. Bruening whether there would be any changes of policy in this respect during the next six months. His answer drew a sharp distinction between large and medium-scale industries:

"Hitherto the Government has been preoccupied almost exclusively with the development of the larger industrial concerns. Foreign credits have been secured chiefly for

big combines. Consequently they have benefited from internal and external support. Now our program is to help the middle-class producer and trader. A durable system of private property depends largely on this group. The Government's prompt action in the banking crisis preserved the savings of countless small proprietors and producers. The German people, by their calmness and self-possession in the same crisis, gave indispensable support to the Government's action. It was a transaction which involved 300,000,000 marks, and shouldered the Government with a tremendous responsibility, but it was worth all that to save the financial and economic fabric of German business.

"The protection and development of smaller industries should stimulate internal trade and lift the purchasing power of the German people from its present low ebb. Combined with the program of agrarian progress it should reduce unemployment. The figures for the latter incidentally have not grown quite as rapidly as the Cabinet had anticipated when it drew up its program of winter relief. This would indicate that our policy of retrenchment, financial reform, and orderly relief for the unemployed is already beginning to bear solid fruit. Side by side with a stable currency to secure lower prices, lower rents and lower production costs is our immediate task. With a fair degree of cooperative effort we can overcome the difficulties of the coming winter."

While we were speaking of the positive side of Germany's condition, it seemed natural to inquire whether Dr. Bruening looked upon the success of the State railway loan as a sign of renewed confidence and hope. This loan had been proposed on most favorable terms, offering a complete amnesty to those Germans who had evaded the financial decrees of the Reich and bearing tax exemptions of an extremely attractive type in a country which has had to face the most crushing duties of modern times. At the first floating of the loan, the promoters had been

very cautious, allotting contracts for only 100,000,000 marks. By the date the amnesty period closed, October 26, almost 200,000,000 had been subscribed. The Chancellor considered this a good return and calculated that it would give whole or part-time employment to at least 100,000 men, besides providing improved equipment, rolling-stock, and road-bed for the State railways. There had been a genuine need for this work and it may be expanded because the loan remains open throughout the winter.

This led me to ask whether, in the event that the reparations questions were settled satisfactorily, Germany's recovery would be prompt and sure. If all clouds had been suddenly swept from the German political sky, the Chancellor could not have looked more pleased.

"Of course," he added, "that would depend on the terms of settlement. The gravity of the present situation is that we must be 26 milliard marks of long and short-term indebtedness with interest and amortization charges, besides the huge burden of reparation payments. Had not President Hoover taken such prompt and generous action last summer, it is hard to say what a catastrophe might have occurred. The German people will never forget that act of friendship. The collapse of German credit would not have stopped short of German boundaries. Germany is still the heart of Europe. That is the central fact in the reparations problem."

In conclusion, the Chancellor declared:

"When for fourteen years a great nation has had nothing but new sufferings and new humiliations, it is no longer easy to speak of patience, economy, and self-sacrifice. War, inflation, and debt payments have left their marks on the German psychology. The challenge to sharper sacrifices and sterner self-discipline cannot be repeated or prolonged indefinitely. The time has come to apply adequate, far-reaching remedies to the world's ills."

Japan Means It

GERHARD HIRSCHFELD

NOT so long ago, the Emperor of Nippon traveled from Tokyo to Shizuoka. He was accompanied by 3,000 policemen, which may seem a rather large number to American eyes, but is about the standard figure for the protection of royalty in Japan. When the 3,000 had done their duties, they went to their respective homes; all but thirty, who rather preferred to prolong the celebration in various saloons. Later in the evening, they arrested innocent bystanders on the streets among whom there were four men of the Secret Service. These four thought it a good idea to identify themselves but before they could realize their intention, they were made the recipients of a considerable amount of beating by the thirty policemen. The Secret Service men did neither report the incident nor did they complain. The story leaked out, nevertheless, and when asked about the reason for their behavior, they answered—that the police must

be respected, no matter what the circumstances might be.

This little story is important for the understanding of Japan and the Japanese, because it is typical. It is typical of the blind obedience and discipline of the people; it is typical of the unconcernedness of the nation regarding world opinion or the League of Nations; it is typical of the tremendous power of the military clique within the domain of the national Government. The strictest support (we would call it patriotic rallying in self-defense) of the Rule of Nippon by even the most humble peasant meant the beginning of the rise of a new Power. The same support won for Japan the Russian War. It now reaches out for Manchuria. No doubt, Nippon means it!

What are the facts? Manchuria is Chinese territory and is, on the extreme north-eastern corner, bordering Japan. Geographically speaking, one might say that it points right into Nippon's heart. The nation that controls

Manchuria, has something of an "open door" leading into Japan. By the same token, if Japan has Manchuria, it boasts a wonderful military stronghold in a possible future war with the Soviet Union.

China is conceded the sovereignty over Manchuria; but Japan has all the interests in Manchuria. It has invested billions of yen to develop a veritable desert into something approaching civilization. Railroads have been built with Japanese loans, cities have grown under Japanese management; where formerly famine and pestilence reigned, where thieves and bandits terrorized the region, Manchuria is today one of the few prosperous and sanitary parts of China. This has been recognized (and duly taken advantage of) by many Chinese who immigrate into Manchuria from impoverished parts of their own land at the approximate rate of 1,000,000 per annum.

From the viewpoint of politics, Japan has mainly three objectives in mind: she wants to make sure that the fruits of her toil and her investments do not fall into the hands of either Russia or China but that the principle of neutrality and the "open door" be maintained. Secondly, she wants the Manchurian territory, the rich granary of the Far East, kept as an important source of raw materials, including foodstuffs. And thirdly, the problem of overpopulation is a very pressing one on the isles of Nippon, and Manchuria would be such a convenient outlet. There are other reasons such as the military bulwark against Russia, but the aforementioned points shall suffice to show that—Japan means it.

In protection of her political, economic, and military interests in Manchuria, Japan has instituted a policy of "defensive" aggression. The seeds of conflict between Japan and China were always in abundance, and therefore, frictions of a more or less provocative sort were always going on, as is only natural for two nations which can look back upon an unequalled period of hostile tradition; unequalled in length as well as in intensity. The most recent conflict which threatens to culminate in an up-to-date war, started with clashes between Chinese peasants and Korean (Japanese) immigrants; it continued with anti-Chinese propaganda, with the murder of several Chinese and one Japanese officer, with a large-scale boycott of Japanese goods and merchants, with increased railroad building activity on the part of China and so on.

It is up to Japan to settle this conflict by peaceful means. Who is responsible for Japan's attitude in Manchuria? We say, the Government. To which the answer is, that the Government is officially responsible, but that the pressure lies somewhere else. We come here to the second conflict which is purely domestic, and restricted to the capital: the conflict between the military clique and the civil Government. Let it be said right here that according to well-informed sources the military clique holds the upper hand in this domestic struggle to such an extent that intervention in Manchuria might have been ordered even against the will of the civil authorities in Tokyo.

The origin of this clique dates back to the time when self-conscious Nippon sent its delegates all over the world to study the best methods of the most advanced nations.

Great was the treasure the delegates brought home in the field of science and research, greater in industrial progress and the secrets of "efficiency," but by far the greatest in the accomplishments of military drill and rigid, Prussian discipline. From that time on, the spirit of militarism and not-to-be-ignored imperialism grew beautiful fruits which were first reaped in the Russian War. Today, the big-army advocates have the real say in Japan's Far East policy. They are for territorial expansion; they are for an "iron-hand rule" in Manchuria; they would neither ask nor give quarters as far as either China or Russia, the United States or the rest of the world is concerned.

The militarists of Nippon are very powerful; yet, they have their opposition. With the rise of Japan as a world Power, there has grown a liberal party which today is the official government though it has its hands full to keep the "soldiers" down to a moderate policy. Whereas the conservatives fully believe in the adequacy of those policies that guided Japan twenty years ago, the liberal advocates work toward a change in policy, in accordance with the changed economic conditions all around. The liberal Government is well aware of the fact that China is the best customer of Nippon which can ill afford to lose the tremendous mass of consumers living between Manchuria and the Himalayas, and between Thibet and Turkestan. Yet, the Government was not able to prevent the Chinese boycott of Japanese goods though it foresaw its damaging effect upon Japanese trade and commerce at a time when the world-wide depression has left deep marks in the plants and mines and farms and factories of Nippon. The Government in Tokyo was unable to prevent the boycott because it had to give in to the military clique. The conflict between Japan and China might have broken out in Manchuria, but it was preceded (and its very foundation laid) by the superior position which the "imperialists" occupied, and still occupy, in Tokyo.

We come to the third conflict: that between Japan and the rest of the world. At the time of this writing, there is actual warfare going on in Manchuria, if only on a small scale. Whether it is possible to prevent the outbreak of a well-prepared war of more generous proportions must be left to the immediate future. This much, however, is sure: that, what today is happening in Manchuria, is in defiance of the nine-Power treaty of 1922, of the Kellogg Pact and of the League of Nations. Japan is technically the aggressor in Manchuria, even if it is merely an aggressive attitude in defense of her economic interests.

Concluding from these two facts, the League of Nations has sent a number of memoranda to Japan requesting her to cease hostilities. The Japanese Government, again, has held consistently that the Manchurian conflict is a matter to be settled directly between the two interested parties. In this principle, there is once more reflected the predominating voice of the military clique in Tokyo, a voice that may—in due time—swell to the violence of a storm. The League of Nations faces the alternative of another revelation of its weakness in a most

humiliating fashion, or a bold challenge of the Japanese stand consisting of an economic boycott or, if the League goes to the extreme, armed intervention with the military support of the League members.

The United States is cooperating with the League. This country is interested in peaceful conditions across the Pacific; it is interested in that the Japanese tendency toward imperialistic expansion be checked through the adherence to the "status quo"; it is principally interested in the maintenance of friendly relations with Japan, be it for the sake of a peaceful political development or for the sake of further growth in trade and commerce. The United States is buying about \$375,000,000 worth of goods, and almost all of Japan's production of exportable raw silk, Japan, in turn, purchases \$300,000,000 worth of commodities from the United States every year. Both countries could, at this time of depression, ill afford to let go part or all of such business volume. By the same token, a boycott against Japan would harm the business of the world to a considerable extent, for Japan's total foreign

trade amounts to \$4,000,000,000 annually, although such a boycott would doubtless break down Japan's strength, for the simple reason that Nippon is a highly industrialized nation which cannot do without a regulated import and export trade, with its financial ramifications, etc.

Here, then, we have the three conflicts which are popularly classified under "the Manchurian puzzle": Japan versus China, the Tokyo conservatives (military clique) versus the Tokyo liberals (civil authorities), and, finally, Japan versus the League of Nations. What is the solution? It is neither China nor the United States, nor the League of Nations nor even Manchuria. It is, merely and simply, the military clique. Either it is defeated by the domestic Government, by the pressure of world opinion, by a threatening gesture of the Soviet Union or by its own common sense, or it remains superior to all these factors; in the first case, Manchuria will be quickly pacified; in the second, a war may ensue between the Far Eastern Powers, with the consequences reaching far into the future shape of our world.

Killing Wasps by Committees

JAMES WILLIAM FITZ PATRICK

FOR the past few years increasingly foul shows have been disporting themselves in New York without hindrance, like noxious insects on the bald head of the somnolent public, and interested observers have wondered how long it was going to be before the sting of a wasp roused the sleeper in his wrath and incited him to slap the theater with the hard hand of censorship.

Among those most interested in averting such a calamity were persons who get their bread and butter from the continued and untrammelled operation of the playhouses; to wit, the producers, the playwrights, and the actors. The producers, for want of a better name, are known from here on as the League of New York Theaters; the playwrights belong to the dramatists' branch of the Authors League; and the performers are marshaled under the banner of the Actors Equity Association. Said they to themselves: "The air is filled with wasps and one of them is going to wake this guy up. Then we'll all have to get off. We don't want to play the leading roles in a version of 'He Who Gets Slapped.' If there's any slapping going to be done, let us do it."

And so, the inventiveness of the human mind not having been exhausted by the late Mr. Edison, they thought themselves up a scheme to kill the wasps or at least extract their stingers. The scheme, in the words of the war correspondent of the *New York Times* at the battlefield with the bug fighters, is a "plan to control obscenity on the stage," and it goes like this:

The American Arbitration Association, an organization dedicated to the noble purpose of keeping prospective litigants out of the costly clutch of the law, has on call a lot of volunteer firemen and firewomen who are dedicated to the equally noble purpose of quenching the flames of controversy. The A. A. A. will submit to a committee

composed of representatives of the League of New York Theaters and the Actors Equity Association a list of 100 different names, sixty male and forty female. While this ratio revives a long-abandoned sharing percentage in the theater it also exhibits a sex prejudice which warrants attention and action on the part of the League for Equal Rights for Women. Incidentally the names are to be known only to the American Arbitration Association, the representatives of the League of New York Theaters, and the Actors Equity Association, thus ensuring a desired and commendable secrecy.

From the sixty-four volunteer firemen and firewomen, committees of five each are to be chosen by the representatives of the breadwinners, hereinbefore mentioned, still preserving the iniquitous proportion of three anonymous males to two anonymous females. These Unknown Fives will compose the shock troops of the wasp-hunting forces and they will follow a definite plan of campaign.

A play is produced and after it gets going someone discovers it is obscene and complaint is made to that effect. Whether the complainant is to be anonymous is not clear. The Unknown Five then view the play and their visit will naturally remain a secret to the producer, the playwright, the League of New York Theaters, the Actors Equity Association, the families of the Unknown Five, their cousins and their uncles and their aunts, and above all to the press agent of the suspected show. Incidentally the reporters for the daily press assigned to cover the theaters and gather stray scraps of news from the Rialto will remain in complete ignorance that anything is afoot.

Having viewed the play probably from different parts of the theater, the females in the gallery and the males in the front row of the orchestra, the Unknown Five

will retire to some secret place, like the Grand Central Station or the Polo Grounds, and there come to an agreement. If all five agree that the play is obscene it will be ordered stopped, but if only three decide it is obscene in spots it will be ordered revised. In this way obscenity will be banished from the stage, everyone will be satisfied, and the morals of the community will be safeguarded. It is bruited abroad that when the plan was submitted for consideration and acceptance to the dramatists' branch of the Authors League it was scorned. That organization contends that the existing law is already too much of a hardship on men and women who are giving their lives to Art and who want no additional barriers raised against the free expression on paper or platforms of their artistic ideals. The poor untutored authors imagine that the scheme is really a censorship when it is nothing but "a plan to control obscenity on the stage," and as such deserves the support of all good men and true.

I was discussing the idea with an expert on the theater by reason of a lifetime's association with it in all its works and pomps, and I had great respect for his opinions. He hooted in derision at the bare outlines of the plan.

"It's tripe," he declared. He knows I dislike tripe in any form and this was a bit of propaganda for approval of what he was going to say. "Do you remember the wisecrack Hotspur makes to Glendower in the first part of Henry Fourth? Of course you don't, being an addict of the present-day theater and therefore ignorant of its classic drama. Glendower says: 'I can call spirits from the vasty deep,' and waits for Hotspur to be crushed into silence. But Hotspur is not to be silenced. So he comes back, 'Why so can I; or so can any man: but will they come when you do call them?' Anyone can create a committee and almost everyone will serve on one, especially if it means free tickets to shows. But will they work when they have been created? Does anyone think that five people picked at random will or can agree on the definition of obscenity? And even if they do, will they agree on the application of their own definition to a specific instance?"

"But these people are not picked at random," I objected. "You don't suppose the American Arbitration Association is going to stick a hatpin into the city directory and select the names it picks, do you?"

"I'd think more of the idea if that was the procedure followed," he snorted. "A few normal human beings like truck drivers or scrubwomen might get on the panel that way. No, they will all be members of the intelligentsia, people with time to kill and nothing to kill it with. And who have done more to debauch the theater than all the money-grubbing producers in it." He paused for breath. "Who selects these mixed quintettes? Disinterested parties? My eye and Betty Martin! Why one producer you've named has already grown rich on the presentation of a play that a one-eyed legal censor with a cinder in his optic would have sent to the cleaners the night after it opened. Would you take that man's standard of obscenity for your own?"

"But all that will be overcome by the presence of women on the play-viewing jury," I again objected.

"Then why not make them all women?" he snapped. I did not know. "I'll tell you," he hissed. "It's because they can't be trusted in such matters." I drew away indignantly. After all, womanhood is womanhood and to be esteemed with proper reverence.

"All right, all right," he moaned, "I know you don't like it that way. Neither do I, but it's the truth. Who makes the theater prosper? Women. No show ever made money that the women turned thumbs down on. They could have cleaned up the business long ago if they wanted to. If you don't believe what I say watch the matinee crowds that pile out of a theater where a dirty play is running and see who makes up the audiences. Ask the newsdealer on your corner who buys the dirty magazines. Is there any reason to believe that two unknown women will be any stricter in their tastes than three unknown men? Why, the director of the filthy play I just told you about, the one that made all the money, was a woman. Don't talk to me about the uplifting influence of women where the theater is concerned." I promised not to, although I would have, had I been able to think of any refutations of his statement.

"But New York is the center of the theatrical world in this country," I began when he interrupted me. He is a rude person, as you may have noticed.

"It was once," he broke in, "when decent people went to the theater to see Mansfield, Maude Adams, John Drew, and their kind of actors in their kind of plays. There was no cry for censorship then, least of all from those who make their living out of the playhouse. But New York no longer sets the standard of approval for good taste and morality in theatrical matters for the rest of the country. Quite and altogether on the contrary. The slogan 'a New York Success' is a rap instead of a boost to the citizens of Boston, Philadelphia, St. Louis, and way stations. And if you don't believe that either, count up the number of New York successes which have perished by the wayside in the last five years and be enlightened. The casualties have been terrible."

"What are your real objections to the plan?" I demanded finally.

"It's what old man antick the law, as Shakespeare calls it, terms a plea of confession and avoidance," he retorted promptly. "It admits the need of a censor but wants to play the part itself. It demands the acceptance of the moral standards of three men and two women about which there is as much knowledge as there is information as to their personal identity. It's a shameful admission that some kind of a cop must be kept on duty in the theater all the time to make it fit for even half-way decent people to visit. And it opens the door for the establishment of a legal censorship by substituting a bad imitation which has all the vicious possibilities and none of the alleged merits of the real thing."

"What would you suggest?" I sneered, for I was rapidly getting out of patience with him.

"We might try reviving a sense of moral and social responsibility in the souls, if any, of the people who run the shop," he suggested dreamily. "It might be a good idea to change the whole modern conception of the theater

itself. Stop making it a laboratory for studying cases in abnormal sex psychology, a scrap-iron dump where all the ideals are smashed to smithereens, and a show window where every reticence of speech and action and suggestion is stripped away. How about trying to make it what it once was, a place where real beauty, genuine make-believe, and true drama were offered to people who starve

for those very things? And who, incidentally and strangely, are willing to pay for them!"

I said before I had respect for my friend's opinions. The past tense was used intentionally. How can I respect the opinions of a man who makes objections which no one can answer and who makes suggestions which no one will follow?

Mexico Remembers Guadalupe

JACK STARR-HUNT

GUADALUPE'S ancient basilica, which enshrines the miraculously limned features of the Virgin, and which churchmen of the New World hold in as universal and devout veneration as that accorded by those of the Old to Lourdes and Loreto, is this year the center of spiritual interest for the Catholics of Latin America. Four centuries have passed since the Virgin appeared to the amazed Indian boy, Juan Diego, on the rocky flank of the hill of Tepeyac and as a sign and token of her presence caused to become clear upon the coarse fabric of his *tilma*, or shoulder blanket, the vivid and appealing portrait of the Holy Mother which is the glory of the high altar of the temple of Guadalupe.

Celebrations of the anniversary, which include a year-long program of events engrossing clergy and people in every parish of Mexico since the beginning of 1931, will culminate on December 12, the quaternary date, with a brilliant ceremonial at Guadalupe. In the presence of a throng of worshipers which unquestionably will surpass in numbers all previous religious assemblages in Mexico the Hierarchy, headed by the Most Rev. Pascual Diaz, Archbishop of Mexico, will solemnly affirm the affection and fealty of the Church and its children to Mexico's patron. Representatives of the Church from all of the Latin American countries will lay the flags of their nations at the feet of the Blessed Virgin. To her glory will be offered a sumptuously bound Golden Book of the Fourth Centenary of the Virgin of Guadalupe, containing tributes from each of the parishes in the thirty-three dioceses of Mexico. The famous crown, with its accompanying adornments, glittering with jewels of the worth of many hundreds of thousands of pesos, bestowed upon the Virgin by the women of Mexico, will be seen in one of its rare public exhibitions, blazing in the reflected light of myriads of tapers and electric radiances.

Complementary to the climaxing of the celebration on Guadalupe Day, and preceding and following it, numerous special events organized under the patronage of the Church have been planned. These include a day of fast and abstinence on December 3, a National Guadalupe Congress in Mexico City from December 5 to 11, at which measures will be discussed for intensifying permanent national devotion to the Virgin; sunrise Masses on December 9, a day for the sick on December 28, a day for the glorification of all Saints on December 29, a day for prayers for all living Mexicans on December 30, a day devoted to the memory of the dead on December 31.

These observances will be continued at intervals throughout 1932, which will be set down in the annals of the Church at Guadalupe Year.

For the first time on December 12 will be sung at the rites in the basilica the Hymn of Guadalupe, which has been composed for the celebration.

It is hoped that the Holy Father will speak to the Faithful in Mexico on Guadalupe Day by radio. For the reception of His Holiness's message radio installations will be placed in every church in the Republic.

Archbishop Orozco y Jimenez of Jalisco had decreed that every child born in the diocese during the present year shall be christened Guadalupe. In order to prevent confusion in nomenclature it is provided that another name, of the parent's selection, may precede that of the Blessed Virgin.

Since the commencement of this year special pilgrimages to the shrine at Guadalupe have been taking place from all parts of the country. No day passes without the arrival of at least one special group of worshipers. Thousands more accomplish the pilgrimage by motor or on foot. Each road leading from the interior to the little town a dozen miles north of the capital, which is the spiritual heart of Mexico, has its bands of humble, devout Indians patiently trudging weary miles through sun and rain, over mountain and plain, to prove their faith by worshiping at the shrine of the Virgin and fortify it by allowing their awed eyes to rest upon the gentle face of their Lady. Scores of them end the final stretch of their approach to Guadalupe upon their knees, and in this posture ascend the long incline of stone steps that lead from the base of the hill, where the basilica stands, to the cemetery that covers its crest.

Large sums have been contributed by churchmen, as their centennial offering, to the renovation of the basilica. Not only have sorely needed repairs to the structure been made, but the artistic embellishment of the interior has been renewed and elaborated, both with chisel and with brush. Altars are being refurbished, fresh vestments supplied, and sacred vessels set in readiness for the ceremonial days of December.

Guadalupe's legend dates from the early years of the Spanish conquest, when the friars and prelates that flocked to New Spain in the wake of the Conquistadores were energetically and enthusiastically devoting themselves to the pious work of evangelizing the idol-worshipping Indians. One of the converts, an Indian lad, upon

whom had been bestowed the baptismal name of Juan Diego, or John James, in substitution for his Aztec appellation of Quauhlatohua, was on his way one morning from his village, Cuauhtitlan, to attend Mass at Tlalotelco, on the outskirts of the capital.

"While crossing the slope of this barren mount (the hill of Tepeyac)," I quote from the Spanish version of the miracle, translated, "harmonious strains of music attracted his attention and turning his eyes upward in the direction from which the melody proceeded, with wonder he beheld an arc of glorious coloring. From its center shone a brilliant light, like that shed from a heavenly throne. The rocks about were resplendent with prismatic hues, and appeared to him as masses of opal, sapphire, and burnished gold. He approached slowly, and in the midst of the radiance he beheld a woman of beautiful countenance and form, who in a gentle and reassuring voice called: 'My son,' and bade him ascend to where she was standing.

"When he reached the spot she told him that she was the Virgin, and that it was her desire that a church should be built on the spot where her feet rested. She charged him to hasten at once to the Bishop, Juan de Zumárraga, and deliver to him her command. Juan Diego obeyed at once, but the Bishop gave no credence to the story. The boy returned to the hill and again the Virgin appeared to him. She instructed him to repeat her message to the Bishop. This time the Bishop was more impressed. He questioned him closely, but told him that his statements were not sufficient and instructed him to bring him from the Virgin some sign by which he might recognize her Divine command. Believing that the Indian was suffering under a hallucination, the Bishop instructed two persons to follow him and observe his proceedings. While he was crossing a small stream Juan Diego vanished from the sight of the watchers. They reported to the Bishop, who concluded that the boy was bewitched.

"Unseen by the Bishop's spies, Juan Diego continued on until the Virgin appeared to him for the third time, and listened to the message entrusted to him by the Bishop. She directed him to return on the morrow when, she promised, she would provide him with sure and certain evidence with which to satisfy the Bishop. But Juan Diego did not go to her the next day because of the illness of an uncle. On the following day, he set out for the city again, to bring a priest to the sick man. His neglect of the Virgin's injunction to come to her the day before troubled him, and to avoid meeting her he took another road. Close to a spring, however, she appeared to him once more, radiant with the same light which had surrounded her previously. Dazzled by the vision, the boy fell on his knees and confessed his fault. The Virgin consoled him, and bade him have no further worry for his uncle who, she said, was already recovered.

"She then directed him to ascend the hill, where only cactus grew, and bring her in his *tilma* the roses which he would find blooming there. Juan Diego obeyed, and was confronted with a growth of fragrant roses. Plucking them, as he had been hidden, he bore the flowers to the Virgin who gathered them in her hands, returned

them to him and instructed him to carry them, unseen by anyone, to the Bishop.

"When he came into the presence of the Bishop, John Diego unfolded the *tilma* and displayed the roses. As the blooms fell from the mantle, an image of the Virgin was disclosed, impressed upon the cloth. The Divine nature of the apparition was acknowledged by the Bishop without further hesitation. He reverently took up the cloth and placed it in his oratory. Guided by the boy, on the following day the prelate accompanied by his household proceeded to the place on the hill which the Virgin had designated as the site of the church. When Juan Diego reached home he found his uncle was completely recovered, and learned that, at the hour when the Virgin had last spoken to him, she had also shown herself to the uncle, healed him and repeated her desires with respect to the erection of a church.

"Tidings of the miracle rapidly spread throughout Mexico. So many persons resorted to the Bishop's palace to view the *tilma* and the picture that finally he placed it in the Cathedral in Mexico City, where it might freely be venerated by all. There it remained until the shrine at Guadalupe was constructed, whence it was transferred in 1532 to the accompaniment of solemn ceremonies."

Papal recognition of the verity of the miracle and of the sanctity of the shrine at Guadalupe was obtained with delay and difficulty. It was not until 1663 that the relation of the vision was authorized by Pope Alexander VII. Four years later Pope Clement IX granted a Jubilee in honor of the Blessed Virgin, who by then had come to be regarded in Mexico as the country's national patron. But nearly another century elapsed before Papal consent was obtained by the Mexican Hierarchy to the acceptance of the Virgin as Mexico's ecclesiastical Patroness and Protectress. That was in 1754.

Convincing evidence to the Faithful of the Divine origin of the portrait is provided by the fact that, although four centuries have gone since it came into existence and that paintings of lesser age displayed in the basilica have faded, the hues upon Juan Diego's *tilma* are still brilliant, despite that they have continuously been exposed to light and air.

PERSPECTIVE

High upon your pedestal of purity,
Aloof, remote, and virginal, you seem
As distant as the nearest star to heaven,
Enveiled in mist, the creature of a dream.

You were conceived immaculate, and purely,
You lived and died, and now you are a queen;
How can you, in your sinlessness, imagine
The clarion call to life that sin can mean?

How can you, in your majesty look downward
And here among the dusts, distinguish me?
But quickly as I ask my question's answered;
You are not blind; it's I who cannot see.

You'd not be far if I'd not made the distance;
Despair alone can put me close to Hell;
My doubts and fears have put the mists around you;
It's not that you arose, but that I fell.

KATHERYN ULLMEN.

Economics

Where Are We Driving?

PAUL L. BLAKELY, S.J.

THE late Lord Russell of Killowen was not a man much given to quips and jests, either before he ascended the bench as Lord Chief Justice, or thereafter. Barry O'Brien, in his charming biography, labors to show that in reality Russell never dared to be as funny as he could, and cites in evidence a story which Russell told of Huxley. Huxley was attending a meeting of the British Association in Belfast, and finding himself late for his engagement, jumped into a jaunting car, and told the driver to drive like the devil. The man immediately proceeded to lash his horse into a furious gallop, but in a moment or two an unphilosophic yell made itself heard above the din. "Do you know where you have to go?" shouted Huxley. "Begorra, I don't," bawled the man, "but sure, I'm driving like the devil anyhow."

Now the point of this story lies in the application, and the austere Russell at once applied it to the members of the Epsom Literary and Scientific Society, sitting at his feet. They had a society, he observed, and their enthusiasm permitted him to infer that they intended to drive it like the devil; but he would advise his young friends that it would be well to know from the outset where they wished it to carry them. It seems to me that the story has a point, a long sharp one, when applied to the economic depression now afflicting most of the world.

Political leaders never tire of telling us that the United States is the richest country in the world, and what they say is true enough, although, generally, it is not pertinent to the case in hand. Not only are we rich in natural resources, such as oil, gas, metals, coal, water power, and so on, but we have vast tracts annually developed to a high degree of productivity. The country is not suffering from barren fields, but from fields that are too fertile. The trouble just now is not lack of food, but a system which prevents the distribution of food to starving thousands. The Federal Farm Board suggests as a remedy the destruction of about one-third of the cotton crop, and hints that the destruction of a large part of the wheat crop would feed the hungry. We are indeed driving like the devil, but we do not seem to know where we are driving. Since, however, we have driven into a world-wide depression, it would be good policy to halt the jarvey for instructions.

One does not ordinarily look for direction from a Hearst newspaper, and least of all, it may be said, from the newspaper which Mr. Hearst publishes in New York. But on November 13, had you turned to page 24 of the *New York American*, you would have found a thoughtful discussion of Huxley and the jarvey, set forth by a well-known writer on economics, B. C. Forbes.

"What is mankind's objective on this earth?" asks Mr. Forbes. "What is—should be—the material goal of the human race?" And deciding that our objective and goal should be to provide all men with a maximum

of necessities, comforts, and cultural facilities, at a minimum of toil and sweat, Mr. Forbes puts the question with which the Spiritual Exercises of St. Ignatius begin, "What is man's chief end?" But he puts it with a difference, inasmuch as it does not fall within his province, he apparently thinks, to distinguish between a natural and a supernatural end.

Taking him on his own ground, I think that Mr. Forbes supplies an excellent answer. Man's chief end, he writes, should not be the accumulation of gold and silver and other possessions "valueless in themselves," but service.

The answer should not be misinterpreted. Money making and savings accounts surely have their place in life. Philosophers regard as ideal conditions under which frugal and competent workers can secure an income which provides them with the necessities and the reasonable comforts of life—food and drink, suitable clothing, recreation, ownership of a home—and enables them to lay aside enough for old age, and for the rainy days that come before old age is on us. These conditions lead to and guarantee an equitable distribution of the sources of wealth. In the Christian philosophy of life, Almighty God gives the earth to the human race, along with the mandate that every man, directly or indirectly, derive a life-long sustenance therefrom. But that this law may be carried out, ownership is necessary; otherwise sustenance is uncertain, and at times will fail. Ownership, then, and exclusive ownership at that, follows from a Divine ordinance, and the common welfare of mankind is promoted by securing to as many individuals as possible the right to the use of the fruits of their toil.

But Almighty God did not intend that in any country the resources of the earth should be monopolized for the enrichment of a few, and the dependency or destruction of the many. Hence, the economic system which tends to restrict ownership to a small number, leaving the many dependent upon a more or less benevolent minority, is imperfect. But the system which so rivets ownership to the minority that, morally speaking, the many can have none of it, sins against charity and, usually, against justice; that is, against the very principles on which well-ordered government must be based.

To strive, then, by proper means, to gain and to hold a competence, is wholly in keeping with man's supernatural end. But to strive to acquire not only a competence, but in addition, more than any man can possibly use, and to retain these superfluities, when others are in dire need, is a violation of charity (and often of justice) which makes impossible the attainment of man's adequate end on earth.

Mr. Forbes does not directly affirm this statement of the Christian program. Rightly, however, does he complain that "mere money making has been exalted above human service." He finds that "the greatest good of the greatest number," should be a fundamental principle in industry; or, as the old horse trader used to say, "It ain't a bad idee to let the other feller make a profit once in a while." Our failure to grasp this principle argues that we are "inadequately civilized." We seem to have more copper, steel, rubber, cotton, and food stuffs than we

know what to do with; but we have not learned how to make it possible for everyone to share in them adequately. How can this be done?

Two devices are suggested by Mr. Forbes. First, our industrial leaders must teach "the so-called backward peoples . . . to consume a much larger measure of the things enjoyed by the more advanced races." Next, while the leaders are learning how to teach this lesson, we can reduce the hours of labor. Considering the substantial validity of the premises advanced by Mr. Forbes, this must seem a most lame, most melancholy, and impotent conclusion.

There is a sense, surely, in which reduction of hours of labor is acceptable, but another which makes the scheme suspiciously akin to the plan of destroying the crops. Again, the opening up of new markets might, and very probably would, standardize the present unsatisfactory economic condition in the "forward" countries, and create them in the "backward" countries where they do not now exist. The plan illustrates admirably the futility of driving like the devil in any direction, as long as the direction is away from immediate trouble. When the requirements of society's fundamental laws of justice and charity are left out of the reckoning, your schemes for social and economic reforms are likely to be just so much waste paper.

Turning from Mr. Forbes to the report of the annual meeting of the Hierarchy at Washington two weeks ago, we find these demands clearly stated. For a century and more, the Bishops write, avarice has disorganized production and distribution, "and is climaxed now by an ineffective economic rule." As first steps to a better state, the Bishops ask a living wage for the family, proper proportion between the wages of the different kinds of workers, and an ample sufficiency for all. "We ask for wages that will provide employment to the greatest extent possible; and for an equitable sharing of the goods produced so abundantly by industry." That these reforms may be made secure, the Bishops, following the teachings of Leo XIII and Pius XI, recommend joint conferences between employers and their associations, and workers and their unions, with the State giving its counsel, and enforcing, when necessary, the agreements which are made for the common good.

Through such common counsel and organization, industry may proceed, animated by a sense of justice and good will to all. Thus will it care for the common good; meet the desire to solve a great problem of the present age; properly use the material resources and talents God has given us; and secure an equitable distribution of the income and wealth of our country and of the world.

The Bishops call upon all Catholics "to study the social teaching of the Church," and so prepare themselves to take their part in reconstructing the social and economic order on Christian principles. Here is a work for our colleges and high schools, for lecture courses, and parish study clubs. We are driving fast, and driving in the right direction, when we have learned that "fidelity to the teachings of Christ and of His Church, both as individuals and as a social body, is the foundation on which sure and permanent social justice and happiness must be built."

Education

Educating the Elders

M. E. DuPAUL, M.A.

IT is well to insist, as has already been pointed out, that a vast gulf lies between illiteracy and ignorance. People who can neither read nor write are ignorant of two all but indispensable arts, it is true, but they may possess, as Bryce observes in his "Modern Democracies," a fund of wisdom which makes them highly useful members of society. While it is real literary charity to do what may be possible to reduce illiteracy, what is of vastly higher importance is to train the pupil to apply his ability to read and to write to activities that will further his intellectual and moral progress. We gain little by teaching a generation to read, when that generation finds its favorite reading in a sensational tabloid daily.

But assuming these truths which, after all, are a little more than obvious, many of the adult-education movements now flourishing are based on sane and wholesome principles which must enlist our support. Adult education will be a blessing to the increasing number of industrial workers who wish to spend their leisure time in something more profitable than haphazard amusement and recreation. Industry also should profit from it through increase of knowledge and the cultivation of skill and judgment by workers and managers. The extension of the compulsory school age has made it possible for more people to continue their education. High schools from 1920 to 1926 increased their enrollment by about seventy-one per cent. Colleges, too, have increased their numbers, but those who attend college touch only a small segment of our population.

Rural people, a more or less homogeneous group, furnish good material for sound and constructive work in adult education. Had farm life been made more attractive, one wonders if there would have been this feverish migration to the city. Certainly education attempts to make family life more wholesome and attractive by opening up new fields of interest.

The Most Rev. Edwin B. O'Hara, D.D., Bishop of Great Falls, in a recent article in *AMERICA*, "The Country Church and Farm Family" shows the educational service the rural church can render to the farm family. He relates that Father Zirbes of North Lake, Wis., advised his rural neighbors, Catholic and non-Catholic, in matters pertaining to architecture, and through his interest and guidance, homes were built with modern conveniences. Bishop O'Hara also suggests the opportunity that the country church has by being able to support a loan library. He refers to art in the home by suggesting that worth-while religious pictures be provided.

The Catholic Church, the great preserver of the early learning and the arts, can contribute much to its parishioners in an educational way. The lives of the saints abound in fascinating material, spiritual, historical, and literary. As more and more schools and churches now have community halls, wider opportunity is furnished for study through forums, lectures, and discussions. With re-

vived interest being shown in philosophy, who can better teach it than the Catholic Church, whose great philosophers have been studied down through the ages?

From a practical standpoint, there is need of more health information, courses in human relationships, household sciences, child care, and a great need for parental education. Catholic periodicals are plentiful and should be more generally read in Catholic homes. One of our Catholic organizations, the National Catholic Welfare Conference, is attempting to encourage this adult-education movement through its study clubs, sending to interested groups outlines which contain from four to eight unit courses of study, numerous topics for discussion, bibliographical reference, and suggestions for special papers. Over 800 study clubs have availed themselves of this opportunity for continued study. The N.C.C.W. News Service to which seventy-six papers subscribe, also furnishes editorial and feature articles. Pamphlets dealing with various subjects are also issued by this department.

Realizing the importance of the radio as a means of broadcasting religious talks for Catholics and non-Catholics, the National Council of Catholic Men sponsors the weekly Catholic Hour, broadcasting over forty-five stations. A second National Catholic broadcasting has been recently established. In addition to this hook-up, eight independent Catholic stations use the air.

The Laymen's Retreat Movement is another opportunity for more enlightenment on spiritual subjects. Probably most familiar to Catholic and non-Catholic groups is the splendid educational program carried on by the Knights of Columbus, their most outstanding work being their evening schools, scholarships, and correspondence schools. This organization has aimed to meet the specific needs of adult education. After the War, with funds raised by the Knights of Columbus for war purposes still on hand, it was decided to use the balance for educational purposes.

At first this service was offered only to ex-service men. Later this was extended to those not only of the military service but to non-members and non-Catholics as well. At present the courses are limited to members of the Order and their families. Evening schools have been carried on throughout the country, and shortly after the War full scholarships in college courses were granted to service men to complete their B.A. or B.S. degrees or the equivalent. All told, 463 scholarships were granted in 411 universities, colleges, or technical schools in the United States. This organization has also endowed a chair in history at Catholic University of America. Among its other activities, it finances research in American history; essay contests on historical or patriotic subjects are held in high schools; *Columbia*, the monthly magazine sent to all members, contains fiction, essays, philosophical discussions, literary criticisms and miscellaneous matter of a superior quality.

The Paulist Press of New York City distributes pamphlets dealing with such worth while subjects as apologetics, biography, morals, devotion, fiction, doctrine, history, Scripture. Any one of these introductory pamphlets would

stimulate interest along similar lines for further study. The America Press performs a similar service.

The *Journal of Adult Education* reports that last year St. Mary's College, near San Francisco, gave a series of lectures on "Catholic Literature Today." More than 1,000 persons attended. Similar lectures in history, philosophy, and science are to be included. And so the story goes. No doubt many places are starting some form of adult education. But while we are apt to boast of our wonderful educational system, twenty-five million are in need of adult material. The war woke us up to the fact that one quarter of those enlisted fell at the literary level, and today the more than five million illiterates in the United States are in need of education.

With education just around the corner and available to all for the asking, it is to be hoped that Catholic groups will take advantage of this opportunity not only for intellectual light, but for emotional warmth as well.

With Scrip and Staff

IF you want to believe Essad Bey, the most dangerous people in the world, those whom you have been looking for all your life, are the Chechens, also called Lamaroi, who live in the mountains of the Caucasus. The Chechens, we learn, "are always in a chronic state of feeling themselves insulted by their fellow-creatures, and maintain that nobody can be considerate or respectful enough to them as a completely free people." This brings serious consequences:

An insulted Lamaroi is the most dangerous thing you can run up against in the mountains, much more dangerous than the leopards that are still to be found in the forests of Chechenia and Ichkaria. He is like a man running amuck. With bloodshot eyes he will gallop through the hills on a fiery charger, roaring at the top of his voice and throwing himself about in the saddle like a man possessed. In his mad course he will attack and kill anyone who crosses his path. The grounds of this excitement in a Chechen are as often as not absolutely irrelevant. A glance or an insufficiently respectful movement is quite frequently enough to make the man boil over with fury, seize his dagger, and strike down everybody within reach.

To make matters worse, "this habit of being insulted by everybody is possessed to a high degree by all Caucasians, Georgians, and Azerbaijanians. The results of being insulted also work out along similar lines with them. But still there is no people that achieves white heat so easily as the Lamaroi." For instance, he may often wake up in the morning in a fit of rage. "He is then insulted 'by his dream,' as the people have it."

FURTHER remarkable things are narrated. In the Russian military schools a special room, provided with cheap wooden furniture and Caucasian weapons, was reserved for any insulted Lamaroi. When rage came on, he was pronto confined in this room where he could then hack the furniture into firewood to his heart's content. Which shows some practicality in the Russians. Tragic results obtained when the author and a nerve specialist attempted to cure a Lamaroi prince by means of a sun lamp and foot

baths. After smashing the nurse's spectacles, crowning the doctor with the sun lamp, and sundry other acts of mayhem, the Prince "pulled a bundle of bank notes out of his pocket and threw it contemptuously to the doctor, remarking majestically as he did so: 'Nothing but the streaming tears of your repentance can wash the filth of your insult from my countenance.'"

If the insult is very grave, and the paroxysms of rage cannot be immediately relieved, still worse happens.

The Lamaroi becomes an "eternally offended man," a monster, a terror of the mountains.

The man who is insulted permanently calls himself an Abrek, which means "one who has taken the oath."

Curiously enough, the acme of pride for the Chechens and their neighbors, the Ingushes, the Avars, and the Abkhassians, is the impossibility of anyone learning their respective languages. Indeed, some of these find their own language too difficult to speak save very slowly, with great care lest they commit a grammatical error.

The Abkhassians are particularly sensitive on this point:

It is impossible to pronounce Abkhassian words, although the individual sounds are perfectly normal ones. The relatively simple word for "to pray" runs in exact transcription *stshisdysveit*; "to lie down" is *amtsgsfyeit* in Abkhassian, and "to hide" is *ltchilsimtsakhty*. Undoubtedly the palm goes to the Abkhassians in the competition for difficult languages.

But this opinion should not be openly admitted in conversation with the Lamaroi, because it might be taken as an insult, as a terrible injury to a well-authorized national glory.

Those of our readers who intend to summer in the Caucasus, will, I am sure, abstain from such odious comparisons.

After all, even in serene academic circles in this country one may find some Abkhassians and Lamaroi whose pride is that nobody can speak their language but themselves.

THE people we have been talking about live midway, as it were, between Geneva and Manchuria. M. Briand, in running the League of Nations, must see how to keep the insulted nations of the East from developing into Abreks, or permanently insulted individuals, and so becoming a menace to the whole world. It is not an easy task, for, as said recently by Pierre de L. Boal, of the United States Department of State:

When statesmen sit around the conference table and attempt the solution of some international problems, such as that of armaments, each of them is acting on behalf of millions of his fellow citizens and he cannot, if he be aware of his great responsibility, risk placing their welfare in jeopardy by rash schemes which may sound attractive on paper but which in their abstraction take no account of the real situation and of the sensibilities of the many nations which he and his fellow statesmen represent.

Yet what we learn of the Caucasians may throw light on the problem of peace. The sensitiveness of the Lamaroi, says Essad Bey, comes from the effort they have been obliged to make to maintain themselves as a free people, against their feudal neighbors. The proverbial touchiness of the Spaniards, in like manner, came from their centuries of self-defense against the Moslems. In every clash of peoples we are apt to find some element

jealously guarded by human pride, which is untouchable, non-negotiable, combined with some other question of a more patent, material character, concerning which it is possible for men to come to an agreement. So, for instance, we find Mr. Gandhi unable to negotiate between India and the British Government, because of the conflicting religious positions of the Indian minority groups.

AS applied to the conflict between the Chinese and the Japanese in Manchuria the two elements stand out clearly. In one way, the whole conflict is simply about commercial rights and privileges, as represented by the railroads which both parties are striving to control. If that were the sole subject of dispute, an agreement, even if difficult, could still be reached; since, after all, every people must recognize, sooner or later, that there must be give and take in the matter of sharing the goods of the earth.

On the other hand, each party possesses a certain "untouchable" tradition or policy, concerning which it is supremely difficult to yield. With the Chinese there is the tradition of an age-old civilization, and the ambitions of the conflicting generals. The Japanese cling jealously to their ancient tradition of national military honor, the result of defending for centuries their island empire. The representatives of either nation, whether in the Government at home or as negotiators abroad, may, with all the good will in the world, find themselves cut off from the rest of their nation if they neglect these "untouchable" elements. Their success, and the success of those who attempt to bring them to terms, will depend on the degree to which the "untouchable" factors can be kept in the background, and the differences settled on issues that are actual and measurable.

PROPAGANDA, as well as historical events, can make certain matters as "untouchable" as the honor of the Lamaroi. Evolution has long since acquired such a privilege. The inferiority of Catholic to Protestant countries is supposed not to be questioned. The right of every youthful American, irrespective of his mental gifts, to enjoy a high-school and college education is today as unquestioned as is the wisdom of spending an indefinite amount of the public money on school buildings, regardless of their proportion to the taxable basis of the community.

Birth control is the latest candidate for the "untouchable" hall of fame. The strength of the birth-control case is not in any definite argument, for its advocates are continually shifting their ground. It is rather in the assumption that it is just something not to be argued about, any more than you can argue with the "perpetually insulted man" on the subject of his woes. Wisecracks one of its professional advocates: "As the Reverend Harry Emerson Fosdick phrased it, you can't ask a man if he believes in birth control; you might just as well ask him if he believes in automobiles. Both are here to stay."

No one, of course, denies the fact of birth control, any more than he denies the fact of automobiles. But even

if the use of automobiles is considered, the most enthusiastic "believer in automobiles" will not consider using a car when he sees that it will destroy human life, or inflict vital injury on the human frame and its functions. And this is just the question in birth control. No amount of believing can alter the fact of its consequences.

Book reviews may afford propaganda for untouchableness. The book or biography favoring birth control is assigned to a professional birth controller for review, as a matter of course. Result, expansive chords of admiration. The work critical of the movement is also assigned to the birth controller, professional or otherwise. Result: muted strings and groans. Instance: the recent review in the *New York Times* book-review section, of two of the most scholarly works that have appeared on this subject for English-speaking readers: Dr. Moore's "The Case Against Birth Control," and the English translation of Dr. De Guchteneere's "Judgment on Birth Control." Both these works are packed with arguments and facts. They fulfil all the requirements of the most rigid research. They both are calm and temperate in their tone. They quote the leading scientific, and particularly the leading medical, authorities of the world. Yet they are passed off, save for a brief citation from Dr. Moore, with the usual flippant remark that we admire the "sincerity and zeal" of these two writers, the issue being "between authority and freedom."

The issue, as is plain, is between the necessary conditions of human happiness and those who would tamper therewith. Yet there may well be an eventual issue between the "authority" of compulsory birth-control legislation and the freedom of the individual to plan his own life in accordance with the laws of God and the interests of the race. Untouchable ideas are the prelude to untouchable laws, *lois intangibles*, as the anti-Christian elements in France are fond of saying: laws which are their own justification and admit of no discussion, like the edicts of Micky Maguire.

"The untouchables" only grow more untouchable by being left alone. They may be gently dealt with when nations are on the verge of war; but sooner or later there must be an accounting. And if they come from propaganda, hard blows must be struck to dislodge them from their pedestals.

THE PILGRIM.

A MARRIAGE REGISTER (1842-1848)

I read the names in a writing cramped and quaint,
The book exhaling musty memories.

What hopes were theirs some happy morning, these
Whom I can hardly trace, the ink is so faint!

Was sunshine upon the land that day? The plaint
In this trellis rose, like now, of silken bees?

And were they happy, pledging fidelities,
The future as bright as heaven is to a saint?

And your name? Is it faded in some book

Like this, below the dust of things back yonder?

So long since and so far away! It seems,
Does it not, like a far country when you look?

And have you reached your harbor of hopes, I wonder?

Or from a wreck salvaged only dreams?

PATRICK J. CARROLL, C.S.C.

Dramatics

Mr. O'Neill and Others

ELIZABETH JORDAN

WE were seated in the Guild Theater, following Eugene O'Neill's latest and most passionate denunciation of life and living, "Mourning Becomes Electra." To his notion, seemingly, we should all be dead. There were those in the audience who almost wished they were dead. There were others who feared they might soon be. We had been sitting in the stifling theater for six hours, with a brief interval at seven o'clock for a hectic meal in a near-by hotel. Throughout the performance Mr. O'Neill had ridden through black skies on a mighty whirlwind, hurling his thunder bolts at each of his characters in turn.

The dead, the dying, the insane, the abnormal, filled the stage before us. All that O'Neill's imagination could conceive of as happening to one family (and what can his imagination not conceive?) was happening to the Mannons of New England. To a cheery start-off of two murders he had added two suicides and tossed in a heavy seasoning of vengeance, insanity, adultery and incest.

Then a strange thing occurred—something that to my knowledge has never before happened in the Guild Theater. When an intermission came, an attendant opened the doors of the theater and fresh air poured in. It was time. The audience awoke from its drugged trance, sat up, and dazedly looked around. A woman next to me drew a few deep breaths of the life-giving oxygen, restored a moist handkerchief to her palpitating bosom, and addressed her escort.

"I think," she said solemnly, "I should have been happier if I had never seen this play."

Lying awake at three o'clock the following morning reluctantly recalling the grim horrors of the performance, I found myself accepting her comment as my own summing up of the new O'Neill trilogy. Most of us would be happier if we never saw it—and this notwithstanding the fact that it gives us some of the finest writing and the most superb acting we have had on our stage these many years. But to what end must we follow these mad men and mad women into their various hells? Even the great art that is unmistakably present does not justify the appalling journey.

We can eliminate from consideration of the play any question of moral standards or moral influence. We can accept the knowledge that Mr. O'Neill has no interest whatsoever in the moral or immoral aspects of the situations he presents. His purpose, as he sees it, is to show the ultimate effects of certain malign forces on the lives of those who have released them, and he does it with the implacability of fate itself. Thus his text might have been "The wages of sin is death." Not once but a dozen times, in ways incredibly grim and terrible, he proves that the wages are death and worse. No spectator will leave the Guild Theater with the notion that there is anything agreeable about any of the numerous varieties of sin so starkly presented there.

With which preamble, let us see what the play is about. It's about the Mannon family, of poor New England—a doomed family, reeking with the poison of its past and present vices. Modeled on the Orestes-Electra legend, and translated into modern psychology, wrenched and twisted by black passions, red crimes and morbid loves, the trilogy swings the Mannons through their actions and toward their fate with a breath-taking inevitability and speed. Christine Mannon (played by Madame Nazimova), the beautiful but indifferent wife of Ezra Mannon, yields to a sailor lover during her husband's war service. Her daughter Lavinia (Alice Brady) discovers this faithlessness and taxes her mother with it in the first big scene of the play. Lavinia loves her father and is also half in love with the sailor lover, who has wooed her as a cover for his infatuation for the mother. Ezra returns home unsuspecting. Fearing betrayal of her secret by her daughter, Christine poisons him the night of his return, hoping that his death will be attributed to one of the heart attacks from which he suffers. It is, by the townspeople; but the watchful Lavinia, entering the room where her father is dying, discovers the truth and the poison. To her brother, another soldier, brought home by his father's death, she reveals their mother's double crime of infidelity and murder. She demands vengeance. Together brother and sister visit the lover on his ship (he is captain of a clipper) and the brother kills him. The murder is supposed to be the work of an enemy along the water front, and brother and sister return unsuspected to their home and briefly tell their mother what they have done.

"You may live," the implacable daughter adds, reading her mother's purpose in the older woman's stricken face; but the latter leaves her and commits suicide. The act unsettles the son's mind. He has always loved his mother and loathed his father. His sister takes him away for fifteen months; but he is still tortured by the memory of his crimes when they return to the old home. His sister distrusts him, fears he will betray her part in the family tragedy and reveal her to others as she is—the deadly, relentless force that has driven both her mother and her brother to their crimes. She taunts the boy, tells him that if he were a man he would kill himself, to get out of the hellish coil he is now in, which includes a suggestion of morbid devotion to herself. The suggestion, aided by her contempt for him, is enough. He, too, commits suicide. His sister is prepared to marry a man who loves her, and begin a new life; but her lover now suspects the truth and will have no more of her. She realizes that she, also, must pay the wages of her sins, not to the law, but to life. She orders the garden of the beautiful old Mannon house destroyed, the windows sealed, the front door barred. Into that tomb she retires, as the final curtain falls, to pass the rest of her life. Mere death would be too simple, too easy for her. She must endure a living death for years to come.

The writing and direction of the play are magnificent. The acting of the various characters is nothing short of inspired. Alla Nazimova and Alice Brady as the mother and daughter have won by their playing of the

leading roles a new place among the stars. "Electra," universally hailed as the author's masterpiece, will be an even greater box-office success than his "Strange Interlude." It will also be New York's pet dinner topic for a long time to come. Nevertheless, the finding of my neighbor in the theater holds good. We'd be happier if we had never seen it. Which brings us again to the question of why we do see it. The answer is simple. We want thrills, and there are plenty of thrills in "Electra." The feeling that makes us seek them there is the feeling that draws visitors to the Morgue, that leads other humans to crowd around the victim of a hideous accident in the street, that sends men and women into operating rooms to watch major operations performed on tortured human bodies. We don't admit this, of course. We draw a deep breath and speak reverently of Art. But we don't really fool ourselves—or any one else.

While we are on the subject of madness, we may as well take up the little matter of Robert Loraine's revival of Strindberg's play "The Father," which is also sending appreciative chills down the back of New York. Preceded by a Barrie trifle, which is more or less negligible, "The Father" comes back with the heavy artillery of Loraine's best acting, aided by that of the incomparable Haidee Wright. Like the O'Neill trilogy, "The Father" is big work and the acting of Loraine and Miss Wright is equal to any in "Electra." The Strindberg play, theatergoers will recall, ends with a pleasant bit in which "Father," who has been very realistically losing his mind throughout the drama, finally goes raving mad. Everyone is afraid to approach him, but the doctors persuade the old nurse he has loved all his life (Haidee Wright) to get him into a strait-jacket. She does it cajoling, tenderly, talking to him, keeping him under the delusion that he is a child again and that she is helping him into his clothes. More Art; very big Art. And here again we'd all be happier if we had not seen such Art.

To turn now to something comparatively light and gay, like that of a mere fire which burns up a crowded hotel, we will devote a few lines to John Galsworthy's new play "The Roof," presented by Charles Hopkins at the Charles Hopkins Theater. The hotel, as I have explained, burns down, having been set on fire by an intoxicated young man who is a guest there. To him it is a lark, but it costs two lives, including his own. To the playwright it is a chance to show how various types of human beings will act, when forced to take refuge on the roof of a blazing hotel and to wait there on the slim chance that rescue may come to them before the roof falls in. To the audience it is an opportunity to see two enchanting children making a joke of the whole affair, till their father dies in it; to watch a middle-aged husband and wife, very British, very funny, and at the showdown, very plucky; to follow the antics of several inebriated young men, who come up to the scratch beautifully when danger brings out their latent heroism; to watch a dying man, helped through an agonizing death by the shock of the fire; and to admire an incomparable waiter who looks after everybody and whose work is the high light of the production. In the play this waiter is merely "Gustave." In

real life he is Edouard La Roche, one of the best actors of our time, now in a part which fits him like the proverbial glove.

As to the play itself it must be admitted that it is *not* one of Mr. Galsworthy's best. But it is a good and an unusual evening's entertainment, and Mr. Hopkins has put it on with his usual distinction in the matters of setting and cast. The middle-aged couple, for example, are no other than Charlotte Granville, who carried off the honors of "Let Us Be Gay," and Ernest Cossart, loaned (white flannel night-shirt and all) by the Theater Guild. The comedy scenes between these two are capital. Henry Hull and Selena Royle are also excellent in their parts. Even the wastrel who pays for his joke with his life dies like a man, and at the finish of the play every man is a hero and every woman a heroine. But how could it be otherwise? They are all British.

Once upon a time, in a New England village, I knew a woman we will call Mary X. She was the most discussed character of the village. She was over seventy. She was homeless, she was penniless. She wore her entire wardrobe, two dresses and two sets of underwear, on her back, because she had no place to keep the extra garments. She had the face of an angel and the heart of a vampire. Again and again sympathetic townswomen took her into their homes. Inside of a few weeks she had driven every member of the family into nervous exhaustion, and almost wrecked the home. Her capacity for mischief-making was unequalled. Sent away, taken into another home, she promptly wrecked that. And so it went till the poor creature died, under the eaves of the last roof that gave her shelter. Throughout it all she saw herself as an appreciative, loyal, helpful guest. Never to her last hour could she understand why she was invariably sent away from the families who at first had shown themselves so kind to her.

If my memory of Mary X were not so vivid I would say that "The Guest Room," written by Arthur Wilmurt and put on by Carol Sax at the Biltmore Theater, with Helen Lowell in the leading role, was a very exaggerated piece of work. But I know better. "The Guest Room" exploits another Mary X—"Aunt Lottie" in the play—an elderly spinster, who goes from home to home wrecking that home by her interference, her mischief-making, her incredible complacency, her infernal interference with the lives of the family around her. In the play she is not really dependent. She has enough money to live comfortably alone. But she will not do that. She wants family life, and in her blasting presence family life perishes like chaff in a flame. Helen Lowell seems to overplay the part. But who could have exaggerated the character or actions of Mary X? No one. So I accepted the play and the acting with reminiscent shudders, and I commend the play to playgoers who want something clean and more or less amusing. It won't amuse those who know a Mary X, or an "Aunt Lottie"; but it has a lot of laughs in it for those who don't!

"The Left Bank," by Elmer Rice, put on at the Little Theater, is one of those plays exploiting the horrors of life in the Latin Quarter of Paris. According to Mr. Rice

they are pretty bad—much, much worse than I myself found them when I paraded around the Latin Quarter with wide eyes and a trusting heart. I realize now all that I missed. According to Mr. Rice, the effect of the *Quartier* on young Americans is especially disastrous. But I can not see that his two couples were hurt by Paris. They are without morals, as they are without appeal; and there is every chance that they would have acted exactly the same in Kalamazoo, Mich., as they did on the Left Bank. Moreover, there is as much time-wasting, and probably there is as much immorality, in Greenwich Village, New York, as in the Latin Quarter of Paris. And I do not doubt that there are just as many unpleasant little parties, just as much vulgar talk, just as much false philosophy, and just as many crashing standards in New York student life as in Paris. In neither case are these things pleasant to follow. That is one of several dozen reasons why I did not care for Mr. Rice's play. The rest will keep.

If you want to see something that is really bright and gay and clean and melodious, take the family to see "The Cat and the Fiddle" presented by Max Gordon at the Globe Theater—and I wish to express my heartfelt thanks to Mr. Gordon and Jerome Kern and Otto Harbach here and now for producing an offering I can praise. The constant fault-finding a critic has to do this autumn is intensely depressing. There is nothing I enjoy more than throwing up my bonnet and acclaiming good work, and the firmness with which my bonnet has recently clung to my brow has been as sad for me as it has been for my readers.

So it gives me quite a thrill, a worth-while one, to be able to say that here is a musical attraction wholly different from the cut and dried revue. It is billed as "a love story with music," and I have no difficulty in admitting that it is precisely that.

It tells the tale of two young things in Brussels—an American girl composer of "popular" music, and an ambitious Balkan boy who aspires to write music "worth while." His music seems too "high brow" to the impresario who has ordered a revue from him, so the latter engages the American girl to jazz it up with her more popular products. Result, the sudden chilling of a budding romance between the two composers and all sorts of complications, straightened out of course in a happy finish. Incidentally one sees the boy working in his studio, and the girl working in hers, with their attendant trains of types and hangers-on, all to the running accompaniment of the really charming music both are producing. You will hear a lot of that music over your radio, especially "The Night Was Made For Love," "One Moment Alone," and "She Didn't Say, Yes."

There are some exquisitely beautiful scenes; there is a young couple, Eddie Foy, junior, and his team mate, Miss Doris Carson, who dance superbly; there is much excellent singing. But there are no clowns, few wisecracks, and there is almost no vulgarity. As I've said, "The Cat and the Fiddle" is "different." It helps one to approach with a high heart the dark menace of the theatrical attractions still to come.

REVIEWS

Whitman and Burroughs, Comrades. By CLARA BURRUS. New York: Houghton, Mifflin Company. \$5.00.

Whatever one's opinion may be on the value of the contribution of Walt Whitman to poetry this strangely one-sided collection of letters and commentary should be of considerable interest to students of the Whitman movement. The author writes almost entirely as a special pleader and practically all her conclusions and notes on Whitman's character must be carefully checked. Although the volume is concerned chiefly with the friendship of Burroughs and Whitman, Dr. Burrus does not hesitate to include references to the correspondence with Dowden, O'Connor, and Eldridge as well as many others. One of the decisive notes in all the correspondence is the ultra-personal character of the friendships of Whitman. Louis Untermeyer's remark that Whitman's pathological morbidity offends the cultivated reader seems entirely justified. A most amusing strain running throughout the book is the violent partisanship of the Whitmanites. Their castigation of Harlan, the Secretary of the Interior who dismissed the "good gray poet" from his post with the Government, seems intolerably puerile in the light of the suave annihilations committed by the Humanists. Critical canons were determined entirely by the writers attitude towards "Walt." Emerson was the god of American letters until he maintained a disrespectful silence towards the sage of Camden, and Tennyson was the singer of ancient songs before he paid his homage to the American. They wrote a man up or they wrote a man down, depending upon his confession or denial of allegiance. Bias is evident in the O'Connor dispute where it is painfully evident that Burroughs conspired to suppress evidence. Dr. Burrus involves herself in several contradictions in her chapter defending Whitman from the charge of self-puffery. Her ingenious distinction between self-recognition and self-praise (p. 102) is simply pious nonsense. Towards the end of the book interest in the affairs of Whitman lags frightfully. His blatant pantheism, which was identified with the Grecian spirit, becomes more and more apparent and his devoted commentator concerns herself with unimportant literary details and accounts of battles won and lost. The publication of this correspondence should be the property of everyone who has been deluded by the magic of the Whitman legend. F. X. C.

Genius and Creative Intelligence. By DR. N. D. M. HIRSCH, Sci-Art Publishers, Cambridge, Massachusetts. \$4.50.

This book is a splendid sample of that verbal whirlwind which so truly characterizes our modern mechanistic writers. From beginning to end the reader is subjected to a veritable barrage of verbosity that smoke screens all kinds of materialistic theories and hypotheses for the proper understanding of man and genius. God's universe is taken away from Him with all the ease of a modern gunman, and a Godless adjustment of man to that universe is made the plaything of every sociologist, biologist, anthropologist and psychologist who is able to advance a few particular premises and draw universal conclusions from them. After entertaining the reader with a consideration of the pluralistic factors that have entered into the history of man, after citing his own theory of creative adaptation and its necessity, the author proceeds to establish, with the help of a few friends, the relation of instinct to intelligence as found in man and beast. He submits theoretical reasons and experimental data to demonstrate that man is natively equipped not only with subjective intelligence, or intelligence of the first dimension as he calls it, which he has in common with animal life, but with another quite distinctive drive called objective intelligence, or intelligence of the second dimension, which is peculiar to himself. Now the coalescence of subjective and objective intelligence, the true marriage of the first and second dimensions, gives rise to a third dimension of intelligence which introduces us to genius. Each of these dimensions has its own cognitive, conative, and affective aspect, and each, too, has its own peculiar motor mechanisms. Genius is the product of the third dimension, creative intelligence is its cognitive aspect, and the fine

arts its motor mechanism. And the great problem today is to protect genius from mediocrity, for we shall never reach the desired milieu until that all-important thing is done. Eugenics is the study assigned to prepare for it, and birth control is the approved means of accomplishing it. The better class must be taught to reproduce, or the "scum" will soon return the world to barbarism. One who is unbiassed (sic) about the "eternal truth" of Malthusianism and population questions in general, needs but to read Professor East and Mrs. Margaret Sanger and be convinced that the main thesis of Malthus is as incontestable (sic) today as when he penned it. After reading that we were not surprised to hear that the experience of St. Paul on the road to Damascus has often been compared to the "trance" of Socrates, nor were we at all worried to find the author stating, "At any rate, Paul was thereafter filled with the consciousness of a presence that was unlike his ordinary self-consciousness and that might be regarded as the psychic mating of his intellectual drive with the racial tendencies allied to his instinctive dispositions." Superficiality of that kind might also explain the reference to the Jewish origin of Cardinal Newman, a fiction completely exploded by Wilfrid Ward in his classic life of the great English Cardinal. But, "Genius demands a compensation in the sense of the maximization of the ego-consciousness." J. A. L.

A Scottish Man of Feeling. By H. W. THOMPSON. New York: (Oxford University Press. \$5.00).

This is a scholarly study of literary and social Scotland from 1750 to 1830. Henry Mackenzie himself is somewhat shadowy, is more of a pivot than a person. But his works are pithily described and quoted, with more insight and skill than they merit. Feeling and sentiment are integral to us: one wholly lacking them is but half a man. Yet they are not the only or ultimate guide in life: to make them so is again to be only half a man. "Indulgence in emotion for the sake of the pleasurable sensation" may be moral suicide, at best is a tenet of the decalogue of decadence. Nor is human nature "perfectible through an appeal to the feelings." This produces weaklings like him who says (page 218): "It is absurd to suppose that the man whose mind glows with sentiments lighted up at the sacred flame—the man whose heart distends with benevolence to all the human race . . . can descend to mind the paltry concerns about which the terrae-filial race fret and fume and vex themselves!" This is "the equating of erotic excitement with light from heaven." The sentimental school makes religion merely a feeling. There is a just estimate of Rousseau on page 100: the whole chapter on the sentimental novel is worth careful study. Chapter nine is the best summary we have seen of Burns' character and work—impartial, true, human. Much acute criticism of the American and French Revolutions runs through chapter ten, though Mr. Thompson's humor is irresponsible when he mentions the "blessings" of Protestantism and peace together (237). But a certain animus is betrayed in the paragraph on Burke's "Reflections of the French Revolution," which is called a tirade "in a queer mixture of the language and lachrymosity of sentiment." There are three valuable bibliographies. S. P. C.

BOOKS AND AUTHORS

Memoirs.—When George Bernard Shaw was thirty-six (and about to get rid of the "George") and Ellen Terry was forty-four (and twice married and divorced, the mother of two illegitimate children, and a grandmother), they began an extensive correspondence, though they had not met each other. This is now published as "Ellen Terry and Bernard Shaw, A Correspondence" (Putnam's. \$5.00.) The sub-title should be "Cold-Boiled Love Letters." At first the letters are almost daily; later a year and more elapse between them. Shaw's letters show him coldly and self-centeredly calculating even in his amorous impulses. Ellen Terry is more spontaneous—a little more; she evidently liked Shaw, and at times tried to play up to him. She called him "Bernie," and urged him, unsuccessfully, to call her "Nellen." But

there is a forced note on both sides. One gets the impression that, ultimately, it was Shaw's self-conceit which mainly kept the correspondence alive; yet there was, in the whole complex affair, a genuine friendship between the two letter writers. Some of the letters are clever; many of them are boring.

Hamlin Garland's "Companions on the Trail" (Macmillan, \$2.50) was published on the author's seventy-first birthday. It is a running account of Mr. Garland's literary environment from 1900 to 1914, written with sound workmanship, good taste, good judgment, and good humor. Like his earlier "Roadside Meetings of a Literary Nomad," this volume gives the reader interesting glimpses of contemporary writers with whom Mr. Garland was closely associated. It is well worth reading. Mr. Garland's work has not been appreciated as it deserves to be. May he be given the years and energy to complete his series of memoirs in the third volume which he promises.

When a man has been a detective for forty years, and has succeeded in "breaking" some of the most notorious cases in England during his time, his story is bound to be interesting. Frederick Porter Wensley, former Chief Constable of the Criminal Investigation Department of Scotland Yard, is such a man, and his story is told in "Forty Years of Scotland Yard" (Doubleday, Doran, \$2.75). In spite of the thrilling nature of the contents, the book is somewhat lacking in what we Americans call "color." The facts of each case are told clearly and succinctly, but without that elusive quality which makes most books about detectives so enthralling. Moreover, many of the cases are, as might be expected, better known in England than over here. After such a book as "Behind the Green Lights" by Captain Willemse, the New York detective, this one is relatively tame reading. The confirmed detective fan will, however, find in it plenty to intrigue him.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

AND LIFE GOES ON. Vicki Baum. \$2.50. Doubleday, Doran.
BIOGRAPHY OF MOTHER EARTH, THE. Henry Smith Williams. \$5.00. McBride.
CAPUCHIN CLASSICS, Vol. III: A Capuchin Chronicle. Edited by Father Cuthbert, O.S.F.C. \$1.90. Benziger.
CATALOGUE DES BROCHURES AUX ARCHIVES PUBLIQUES DU CANADA. Prepared by Magdalen Casey. \$1.00. F. A. Acland, Ottawa.
CATHOLIC FAITH, THE. Paul Elmer More. \$4.00. Princeton University Press.
COPPER COUNTRY. Mary Synon. \$2.00. Kenedy.
DU PAPE. Joseph De Maistre. Edité par le Rév. Germain Breton. Beauchesne.
ELEMENTS OF PUBLIC SPEAKING. By Ruth Bryan Owen. \$2.00. Horace Liveright.
ENGLAND, RUSSIA AND THE STRAITS QUESTION, 1844-1856. Vernon John Puriyar. \$4.00. University of California Press.
EXCITEMENT OF TEACHING, THE. William Lyon Phelps. \$1.50. Horace Liveright.
FLOOD-GATES. Betty Hunter Smith. \$2.00. Badger.
FRANCISCAN ADVENTURE, THE. Vida Dutton Scudder. \$5.00. Dutton.
INNOCENT CRIMINAL. AN. J. D. Beresford. \$2.00. Dutton.
LIFE IN MEXICO. Mme. Calderon de la Barca. \$3.00. Dutton.
LIFE IN NATURE. James Hinton. \$3.00. Dial Press.
MAN WITH THE PAINTED HEAD. Helen Reilly. \$2.00. Farrar & Rinehart.
MEN OF CONVICTION. Henry Bradford Washburn. \$2.50. Scribner.
MODERN INDIA. A Co-Operative Survey. Sir John Cumming. Oxford University Press.
MODERN SQUARE GROUNDS OF THE CREEK INDIANS. John R. Swanton. Smithsonian Institution.
MURDER PARTY. Henry Bordeaux. \$2.00. Dial Press.
MUSIC OF THE ROMAN RITE, THE. Sir Richard R. Terry. 10/6. Burns, Oates & Washbourne.
PLATONISM. Paul Elmer More. \$3.00. Princeton University Press.
SEVENTIETH WEEK AND OTHER POEMS OF SISTER MIRIAM TERESA. Edited by Rev. Charles C. Demjanovich. Published by Father Demjanovich, Darlington, N. J.
SEX IN MARRIAGE. By Ernest R. Groves and Gladys Hoagland Groves. \$3.00. Macaulay.
SOCIAL WORKER IN CHILD CARE AND PROTECTION, THE. Margaretta Williamson. \$2.75. Harper.
SPIRITUAL EXERCISES AND DEVOTIONS OF BLESSED ROBERT SOUTHWELL, S.J. Edited by J.-M. de Buck, S.J. \$1.90. Benziger.
SWINGING THE CENSER. By Katherine M. Bell. \$2.75. Agent: Lloyd Smith, Hartford, Conn.
TEMPLES OF ETERNITY. Rev. R. H. J. Steuart, S.J. \$2.00. Longmans, Green.
THOMAS LODGE. N. Burton Paradise. \$2.00. Yale University Press.
TOWARD BETTER EDUCATIONS. David Snedden. Teachers College of Columbia University.
TRIBUTE TO THE LITTLE FLOWER OF JESUS, A. Anastasia E. Conlon. \$1.50. Published by the Author.
UNIVERSE WITHIN US, THE. R. O. P. Taylor. \$2.00. Richard R. Smith.
WHAT IS THERE LEFT TO BELIEVE? Herbert Parrish. \$2.50. Sears.
WILKIE COLLINS, LE FANU AND OTHERS. S. M. Ellis. \$2.50. Richard R. Smith.
WILLIAM CHILLINGWORTH AND THE THEORY OF TOLERATION. J. D. Hyman. Harvard University Press.
YEARS OF BUILDING. Caroline A. Yale. \$3.50. Dial Press.

As the Gentle Rain. Watchers. Poison Case No. 10. The Corn King and The Spring Queen. Bodyguard Unseen. Treasures Upon Earth.

Of the Italy she knows and loves so well, Isabel C. Clarke has written in her latest novel, "As the Gentle Rain" (Longmans, Green, \$2.50) an interesting and appealing story. The book deals with the spiritual and emotional history of one Solange Dale. With her usual skill for the dramatic, Miss Clarke carries the reader through the pages of this longest novel, holding his attention until the very finish. All in all, there is great charm and beauty to be discovered in these thought-provoking pages, and we believe none of Miss Clarke's admirers will be disappointed with it. The book will make a worthwhile gift.

All of the approved ingredients of romance have gone into the confection of "Watchers" (Duffield and Green, \$2.00), by Maud Hudnut Chapin. A beautiful, orphaned American heiress, who is a brilliant amateur of music, her little sister, who is a born spiritualist, and their chaperon, lease an old mansion in the west of England. Of what happens to them within its eerie, haunted walls Miss Chapin makes much, rather cleverly if rather lushly. No character is introduced unless it contributes to the rich sentimentality of the story, no possible coincidence is ignored.

In "Poison Case No. 10" (Brentano, \$2.00), by Louis Cornell, a new detective has made his appearance; a new author sponsors him: neither show any reason why the old favorites should yield. A retired chief of the Homicide Squad, now a private detective, is called in on a poison case; several persons die in mysterious circumstances. At the end of the book the detective looks up the past history of a person who had much interest in the disappearance of the victims, and discovers what he should have found out in the first chapter.

Naomi Mitchison in her latest book, "The Corn King and The Spring Queen" (Harcourt, Brace, \$3.75), gives a remarkable picture of ancient Greece and environs during the third century B.C. The book gives a complete, candid, and interesting account of life and ideas during that early period, mixing history and philosophy; romance and adventure. Its characters, the Barbaric Marobs of Scythia and the cultured Spartans of Greece—each standing at opposite poles of civilization—portray the unified aims and consequent concord of the one, and the unrest and varied and mixed purposes making for so much discord and intra-community clashing of the other. It is a story not only of kings and queens, but of the common people; of Greeks and "barbarians"; of content and discontent; harmony and discord, peace and war, love and hate,—all mingled in a fine historical novel.

There are, it is estimated, over 12,000 books published each year in the U. S. "Bodyguard Unseen" (Richard Smith, \$2.50), by Vincenzo D'Aquila is just one of them. That is as much as can be said for this utterly worthless book. The author tells his experiences as a volunteer from the United States in the Italian army during the World War. It is a weird combination of foolish resolutions, seemingly impossible schemes successfully carried through because of a God-given power that the author feels dwelling within him. The whole book is shot through with assumptions of this inward power. The carrying through of one of his crazy schemes finally lands him behind the walls of different insane asylums, and there he still ought to be, if this book proves anything at all.

Life is full of mishaps but David Stewart has piled them up too plentifully in a very interesting story, "Treasures Upon Earth" (Doubleday, Doran, \$2.00). It is the story of a clergyman who was really serious about Christ's Kingdom and who loved spiritual things. However, he was not aware of the dangers which can come from too great absorption in worldly affairs, even if these seem to belong to church work. In a campaign for funds he and his church workers forget their duties to their own loved ones. Family love is broken, crimes are committed, the characters in the building plan are topsy-turvy before the Rev. Bruce Kettering awakes to his folly. The story is well told but one cannot help believing that the characters deserve a better fate.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Pay for Chicago School Teachers

To the Editor of AMERICA:

Imagine our surprise to read on the editorial page of the issue of AMERICA for November 14: "One of the most recent acts (of Chicago) is to pay its public-school teachers." It would be well to tell the whole truth or none. Half truths have a way of seriously damaging a cause. The Chicago public-school teachers received their September salary on October 30. We have not received our salary for May, June, and October. For justice's sake I trust the true state of affairs will receive as conspicuous a place in your esteemed journal as the damaging partial truth did. Unless public sentiment is with us it may be a long time before we receive our back pay if we ever do.

Chicago.

A CHICAGO TEACHER.

Religious Garb Reformers Answered

To the Editor of AMERICA:

To my mind, the discussion going on through the medium of letters in AMERICA on the subject of religious garb worn in public seems to miss one or two points of importance. The habit is primarily for the elevation of the wearer's soul and mind to God and only secondarily for the edification of lookers-on. The religious garb is a precious link with the founder of each Congregation. It presents the fact to each Religious that he or she is outwardly the counterpart of their founder and brings about that attitude towards Religious life in the person's mind and soul which prepares the way for the entrance of God's choicest blessings. We in the world may look askance very often at the archaic outfits of some Religious, but when we recall the fact that this or that particular habit has a precious meaning for the wearer we need worry little about the impression given to outsiders. Secretly many of them admire the Religious habit and its significance. A change to modern dress would be a break with the founder which is uncalled for. However, the Orders founded today and in recent years have some reason for a modified habit since there is a justifiable connection between a habit that looks like the age or era of the founders' life and the attitude of heart and soul necessary for flooding them with God's grace.

Again to touch another point. Why do not priests wear their habits about in public? Or vice versa, why do nuns not wear a special street habit for public use, and a significant Religious habit for hospital, classroom or convent wear? Perhaps all the objectors would be satisfied with this latter arrangement, viz: one habit for public wear, another for convent use. Make no mistake, the Religious garb is a big thing in the mind of the Religious and modern dress for age-old Orders breaks a very valuable link with the founder or foundress.

Jersey City, N. J.

SETON A. GILLEN.

To the Editor of AMERICA:

Three cheers for Sister C. J.! We who know and love our Sisters also know that that is the sentiment of every blessed Sister in the land. How wonderfully refreshing to read such a letter. I have been exasperated in the reading of several letters and noting the busybodyness displayed by the authors on a subject which lies above and beyond their realm. It scarcely behooves us laymen to concern ourselves anent the habits worn by our nuns. It is more wise to leave the matter where it has always been supremely safe and free from all frivolity or extremes. It seems to me we men would fare better to raise our voices in a chorus of praise to the good Sisters for their wisdom in all things while their sisters in the world fall for every fool fad and fancy. Weeks ago I was visiting with two nuns and there they sat as modest and reserved as they did in the days of my youth when it was my chief delight to be in their company or run errands for them. As I sat there I thought: dear Sisters,

you are about as unchangeable as God's Holy Church. So those who foolishly look or hope for a change in the habits worn by the Sisters look and hope in vain, in spite of what N. E. W. writes: "But would it not be well for our Religious to face the trend of modern common-sense thought and lead the movement rather than be carried off with the tide, as must ultimately happen in the natural course of events?"

Alhambra, Calif.

JOSEPH M. CASSIDY.

To the Editor of AMERICA:

Cannon to the right of us! Cannon to the left of us! But into the Valley of Death we will ride with our habits whole and entire, please God. There never will be "a complete substitution of costumes" which N. E. W. thinks inevitable; not while a Religious lives who loves her Order, and all that her Religious clothing signifies. People who write as C. C. and N. E. W. did are totally ignorant of the love and reverence a true Religious has for her clothes. Each separate piece is put on with a special prayer for a necessary virtue, and the veil which seems to offend the most is the most cherished of all. We are not dictating what the women of the world should wear and we surely are entitled to the same courtesy. We are not of the world, therefore we do not desire worldly raiment. As for public edification, our garb commands respect from all we come in contact with. If ever there is disrespect shown, it must be the fault of the wearer and not the clothes. Personally I have always received the deference that might be given a queen. The Canadian reformers ought to learn the Eleventh Commandment.

New York.

SISTER, C. J.

[This correspondence may now cease. Ed. AMERICA.]

One Form of Catholic Action

To the Editor of AMERICA:

Though it will probably be many years before we shall have the kind of Catholic Action in the United States advocated by the Holy Father, there is one species of Catholic Action that could be put into immediate operation. It applies more to individuals than organizations, and could not but produce a vast amount of good, if practised. How often do we read of supposedly good Catholics mixed up in public scandals! Others look to us, sometimes unconsciously, as to just what to think. Our influence may be either constructive, or destructive. Unfortunately it is often the latter. We are not making as good a showing as we could. There are enough Catholic politicians, policemen, judges, and other public men, to compel honesty and to set an example of probity and decency to the community. And yet, how many are there who accept this leadership! Most Catholics are more inclined to shirk their responsibility as Catholics and trust that someone more capable than themselves will set the example.

Hollywood, Calif.

CAROLINE MULLEN.

Appeal for Lepers

To the Editor of AMERICA:

The Society for the Propagation of the Faith appeals to your charity in behalf of the poorest of Christ's flock—the lepers. This year, more than ever, do we solicit your alms for these "remnants of humanity." While we are all living in cheerful anticipation of a happy Christmas, many thousands of our fellow-men live in the hopeless grasp of loathsome leprosy. Their lives are deprived of every solace except that which religion affords.

The missionaries who have them in charge receive their greatest joy when they see their poor charges made happy by the charity of Catholics at home.

We make this annual appeal for the lepers, who will be happy to receive the crumbs of our Christmas charity and who will repay the givers by holy prayers at the Crib on Christmas morning.

All donations, large or small, are most welcome. Offerings for the Lepers' Christmas Fund may be sent to the Diocesan Offices of the Society for the Propagation of the Faith (in every diocese) or in care of AMERICA to

New York.

(RIGHT REV. MSGR.) WILLIAM QUINN, P.A.,
National Director.